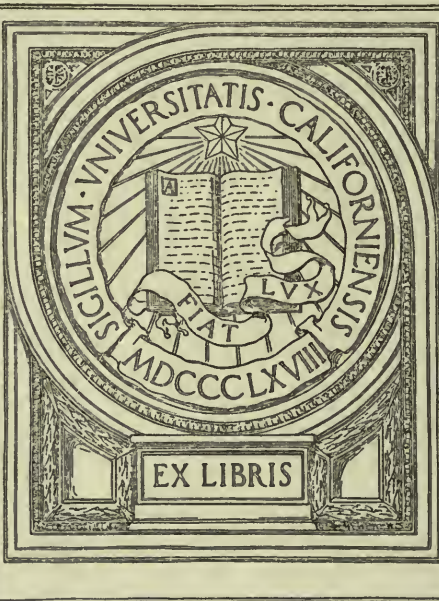


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A
COREAN MANUAL

OR
PHRASE BOOK;

WITH
INTRODUCTORY GRAMMAR.

BY
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H. B. M.'s Vice Consul.

SECOND EDITION.

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PREFACE.

In issuing a Second Edition of my Manual, I would venture to solicit for my labours the kindly consideration of critics and scholars. The Korean language presents so many difficulties both of grammatical construction and of verb inflection that the task of the student who attempts to acquire a mastery of its colloquial is well nigh hopeless. There are no native grammars of the language; and the only vocabulary used by Korean scholars is the *Ok P'yen* 玉篇, a Chinese Dictionary which gives the Korean transliteration of the sounds of the Chinese Characters with their meanings in Chinese. Although one of the most ancient tongues of Asia, the influence of Chinese literature and civilization early led Korean scholars to relegate the study of their vernacular to a subordinate place in public estimation. The native aspirant for official position and literary honours devotes himself entirely to the study of the Chinese classics; and all official and other correspondence is conducted in Chinese to the exclusion of the Korean script.

To the Fathers of the French Mission in Corea belongs the distinction of having compiled the first Dictionary and Grammar of the language—monuments of painstaking accuracy and erudition. As an introduction to the study of the colloquial, I ventured in 1887 to publish a Korean Manual—a collection of sentences prefaced by a few grammatical notes intended to help the novice over the first difficulties of the language and to indicate those essentials of noun inflection and verb conjugation which require especial study and consideration. These sentences met with so favourable a reception that, in deference of the expressed wishes of Korean students and others, I have retained them in much their original form, making only such alterations as a further acquaintance with the spoken language has shown to be necessary and useful. The new matter added to the present edition is explanatory of the grammar and especially of the

verb conjugation, and will, it is hoped smooth the course of future students, and perhaps prepare the way to a more complete and graduated text book. In the present volume I have striven to embody the results of my own tentative efforts in the study of the language; it is in short, the fruits of my own experience and a slender contribution to the small total of our knowledge of Korean speech.

In conclusion, it is my pleasant duty to record my acknowledgments to the Rev. M. N. Trollope of the English Church Mission in Corea for much and valuable assistance in revising the proofs and for many important emendations and suggestions as the volume passed through the Press. To Bishop Corfe I am also bound to convey my sincere thanks for the special printing facilities that he generously placed at my disposal in publishing the present Edition.

May, 1893.

THE COREAN ALPHABET.

—o—

VOWELS.	CONSONANTS.	DIPHTHONGS.
ㅏ a	ㄱ k	애 ai, <i>ai</i> in <i>staid</i> .
ㅑ ya	ㄴ n	익 ĩi, <i>ĩi</i> in <i>said</i> .
ㅓ e (ö, or ū)	ㄷ t	에 ei, <i>e</i> in <i>met</i> .
ㅕ ye (yö, or yŭ)	ㄹ r (initial) l (final)	예 yei, <i>ye</i> in <i>yct</i> .
ㅗ o	ㅁ m	의 eui, <i>ui</i> of <i>lui</i> in French.
ㅛ yo	ㅂ p	와 oa, <i>wa</i> in <i>wagon</i> .
우 ou, (u)	ㅅ s (initial) t (final)	왜 oai, <i>way</i> in <i>away</i> .
유 you, (yu)	ㅇ mute, (initial) ng, (final)	외 oi, <i>oi</i> in <i>boil</i> , <i>ö</i> of German.
으 eu	ㅈ ch	워 oue, <i>wo</i> in <i>won</i> .
이 i	ㅊ ch' (aspirated <i>ch</i>)	웨 ouei, <i>we</i> in <i>well</i> .
으 ĩ (short)	ㅋ k' (aspirated <i>k</i>)	위 oui, <i>we</i> of pronoun <i>we</i> , German <i>ü</i>
	ㅌ t' (aspirated <i>t</i>)	위 youi, <i>ü</i> prelonged.
	ㅍ p' (aspirated <i>p</i>)	
	ㅎ h, (spiritus asper)	

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INTRODUCTION.

The Korean alphabet as originally invented in 1447 A.D. contained twenty-eight distinct letters, classified and explained by native scholars as (1) initials, (2) finals and (3) medials.

I. Eight letters used either as initials or as finals :—

ㄱ	termed	其	役	기	역	ki-yek for k
ㄴ	"	尼	隱	니	은	ni-eun „ n
ㄷ	"	池	[末]	디	꺃	ti-kkeut „ t
ㄹ	"	梨	乙	리	을	{ li-eul „ l ri-eur „ r
ㅁ	"	尾	音	미	음	mi-eum „ m
ㅂ	"	非	邑	비	읍	pi-eup „ p
ㅅ	"	時	[衣]	시	옷	si-ot „ s
ㅇ	"	異	凝	이	응	ngi-eung „ ng

The two characters [末] and [衣] are to be read not as Chinese ideographs but with the sounds of their equivalent meaning in Korean, viz: *kkent* and *ot*. The reason is that the Koreans possessed no word in Chinese ending in *t* final wherewith to indicate this sound for the value of the consonant as a final.

For *t* final, Koreans now use only the letter ㅅ; but in ancient books and even to the end of the last century ㅈ also appears as a final in certain words. The *t* in *ot* of *si-ot* passes into *s* when inflected for case; hence its use as representative of *s* final.

II. Nine letters were used as initials only :—

ㅋ	as read in	[箕]	키	for k' (aspirated k)
ㄷ	"	治	티	" t' („ t)
ㅌ	"	皮	피	" p' („ p)
ㅊ	"	之	치	" ch
ㅍ	"	齒	치	" ch' („ ch)

ム	as read in	而	시	for j (soft or modulated)
○	"	伊	이	„ <i>spiritus lenis</i> .
百	"	景	형	„ n (faint nasal)
ㅎ	"	屎	히	„ h (<i>spiritus asper</i>)

The character [箕] is to be read not as a Chinese ideograph but with the sound of its equivalent meaning in Korean, viz: *k'i*. In modern Chinese 影 has replaced the ancient sound and meaning of 景, which, in this connection, must be read "*yeng*", where the initial *n* is intended to reproduce the sound of the Sanscrit palatal *n* as used in the 洪武正韻 phonetics.

III. Eleven letters used as medials or vowels :—

ㅏ	as in	阿	아	a
ㅑ	"	也	야	ya
ㅓ	"	於	어	e (ö or ŭ)
ㅕ	"	余	여	ye (yö or yŭ)
ㅗ	"	吾	오	o
ㅛ	"	要	요	yo
ㅜ	"	牛	우	ou (u)
ㅠ	"	由	유	you (yu)
ㅡ	"	應	응	eu in <i>eung</i>
ㅣ	"	伊	이	i
ㅚ	"	思	스	ä in <i>sä</i> .

But as at present employed the Korean alphabet contains these eleven vowels and only fourteen consonants. From among the initials three letters early disappeared from their script and were replaced by the letter ㅇ which, as an initial, had in its turn lost the nasal *ng* sound, and now represents a purely open vowel initial corresponding to the *spiritus lenis*. The history of the invention of the alphabet and especially of the euphonic changes which the language has undergone, both in speaking and in writing, is highly interesting philologically. A careful study of the early pronunciation of the Chinese ideographs will show clearly how these four letters ㅇ ㅏ ㅑ ㅓ came to be included under one phonetic

as the initial. The letter **○** was employed to indicate a pure open vowel initial with the force and usage corresponding to the *spiritus lenis*, and as such appears regularly in old books and especially in manuscript works. No modification has ever occurred as regards the sound it was invented to represent; but in modern Korean writing it has ceased to appear as a distinct circle somewhat like our English figure zero (0), and has now assumed a shape analogous to the nasal *ng* ending, viz: **○**.

The triangular letter **△** was originally selected to indicate an initial consonant *j* as heard in the Chinese words 日 人 仁 而, &c.

This initial *j* sound, however, is totally unknown to Koreans and only appears in this instance as an attempt to reproduce the Chinese pronunciation of the fifteenth century A. D. at the time of the invention of their alphabet. Anciently these words possessed a distinct *n* instead of *j* as their initial consonant and were transliterated into Korean accordingly, though this *n* has now disappeared from modern Korean in common with the euphonic change still visible in Korean enunciation, whereby the initial *n* sound is made to disappear before the vowel *i* and its allied semi-vowel *y*. The modern pronunciation in Cantonese and Japanese of Chinese words now read with *j*, fully establishes this *n* sound as the correct value of the ancient initial in the third century A. D. when Chinese symbols were first introduced into Japan from Korea. In Japan, however, in addition to this *Go-on* 吳音, as it is called, there is a concurrent *j* pronunciation known as *Kan-on* 漢音, drawn from China direct towards the close of the sixth century. A comparative table of a few of the more common words occurring in Buddhist liturgies is here appended, giving their Korean transliteration as originally used in the fifteenth century, as also their pronunciation in Japanese and in the Shanghai dialect. The former shows the presence of *j* as the initial, but the latter sounds prove the true value of the original *n* as the initial; while as regards modern Korean this *n* has been dropped in accordance with the laws regulating Korean euphony.

Chinese.	Buddhist Korean.	Japanese Sounds.	Shanghai.	Korean.
日	△이	ni (chi)	nyih	il
人	△인	nin	niun	in
仁	△인	nin	niun	in
荏	△임	nin	ning	im
而	△이	ni	êrh	i
弱	△약	niakü	zah	yak
攘	△양	nyo	niang	yang

若	ㅍ	niakū	zah	yak
兒	ㅅ	nei	ni	ǎ or yei

While the use of the Korean letter **ㅍ** was regularly employed in Buddhist books to transliterate the sound of *j*, the words themselves in ordinary colloquial were invariably pronounced with a true open vowel and accordingly written with the *spiritus lenis* **ㅇ** as their initial—the triangular form disappearing as a distinct letter from the current script of the people.

The letters **ㅍ** and **ㅅ** were selected to represent two nasal sounds—*n* and *ng* respectively of ancient Chinese—and still heard in Cantonese, in Shanghai and in other dialects of China. As faint nasal initials they have early disappeared from Korean; an open vowel initial sound took their place and the words are now always written with the *spiritus lenis* **ㅇ**. But in Buddhist books giving the Corean transliteration of the Sanscrit, the value of this *n* is indicated by the letter **ㅍ**.

The following are a few of the more common Chinese characters appearing in Buddhist Rituals representative of this *n* as an initial:—

愛	奧	惡	暗	阿	伊
히	호	학	함	하	예
ⁿ zi	ⁿ o	ⁿ ak	ⁿ am	ⁿ a	ⁿ yei

As regards the nasal initial *ng*, modern Korean has dropped the sound entirely, leaving only the open initial vowel written with the *spiritus lenis*. But the Corean transliteration of Sanscrit sounds, as also the pronunciation of modern Japanese and Cantonese, all agree in retaining the regular nasal *ng* as the initial sound but represented in Japanese by *g*.

Chinese.	Buddhist Corean.	Japanese.	Cantonese.	Modern Corean.
誡	아	ga	ngo	a
岩	암	gan	ngam	am
仰	앙	giō	ngyōng	ang
擬	의	gi	ngi	eui
凝	응	giō	nging	eung
牙	아	ga	nga	a

The attempt on the part of the Korean scholars in the 15th century to reproduce by means of the letters $\Delta \overline{\circ} \circ$ the differences between the open vowel initial, the sound of *j* and the two nasal initials *n* and *ng*, however praiseworthy from a philological point of view, was early doomed to failure. For, however distinct such shades of pronunciation might be to the ear of educated Koreans, the people generally were incapable of differentiating in their daily vernacular the faint initial sounds *j*, nasal *n* and *ng*—sounds which had early disappeared from their language and in which the *j* initial had originally no separate place as a distinct letter—the nasal *n* fulfilling its functions. In their script, therefore, the people discarded the use of $\Delta \overline{\circ}$ and \circ as separate and distinct vocalizations; and treating the sounds as open vowel initials, resorted to the letter \bigcirc corresponding to our English cipher zero and indicating the *spiritus lenis*. But in course of time—fully a century and half later—this simple circular letter \bigcirc and the nasal final \circ (in which the upper stroke is merely an appending hook) became so assimilated as to result in the modern \circ , which as an initial is now always mute, and used as a “proconsonant” corresponding to the true *spiritus lenis*; while as a final it continues to retain its original pronunciation *ng*—a strong distinct nasal.

The question of these phonetic changes and the modifications accordingly of their alphabet by the Koreans are two points intimately associated with the ancient pronunciation of the Chinese ideographs as originally introduced into the country in the eleventh century B. C. and especially at the time of the Buddhist propagandism in 372 A. D. The chief feature requiring special attention in this respect is the identity between the Korean and Cantonese pronunciation of Chinese, with one exception—but an exception that only accentuates the rule—of the *t* final in Cantonese being invariably replaced by *l* final in Korean. In their transliteration of Chinese, Koreans give six letters as finals, viz: *k*, *l*, *m*, *n*, *p* and *ng*. But in the transliteration of their own vernacular Koreans possess and constantly use not only these six but a final *t* as well, making seven finals in all for their own language. It is therefore evident that in rendering the sounds of Chinese words, Koreans were not debarred by any special defect in their vocal organs from pronouncing a final *t*. Thus the natural inference is that the sounds of Chinese ideographs as originally taught to Koreans, contained no *t* as a final but were regularly pronounced with *l* as the final, and this latter sound has been passed on accordingly from generation to generation. On the other hand, the Chinese are incapable of sounding *l* final; they are equal only to the utterance of that letter when initial; and no dialect possesses a regular *l* final in its pronunciation. The question is an interesting and important factor for the philological student; but whatever its solution, there is every reason to consider that when the Chinese ideographs were first introduced into Korea from the north of China, words now pronounced by Cantonese with *t* as the final, ended originally in *l*, and no Chinese word then ended in *t*. Regarding the pronunciation of Chinese, apart from the evidence supplied by dialects, it is not until the fourth

century A. D. that the student can find himself on sure ground. The propagation of the Buddhist religion had shown the necessity of some authorized standard for the transliteration of its Ritual into Chinese from the original Sanscrit; and Liao I 了義, a learned priest during the time of the Tung-chin dynasty 東晉 (A. D. 400), selected thirty-six Chinese ideographs to represent the initial consonants of the Sanscrit alphabet. These phonetics, afterwards modified by Shen Yo 沈約 (A. D. 500) with the collaboration of certain Hindoo priests, continued to be the standard pronunciation of Sanscrit in Chinese until A. D. 1376, when they were finally revised and reduced to thirty-one phonetics—the three characters 知徹澄 representing three cerebrals of the Sanscrit being included under the corresponding palatals; 孃 under 泥; and 敷 under 非; the sounds respectively being considered identical in Chinese. These thirty-one ideographs are now known as the “Hung Wu Chêng Yün” 洪武正韻—*The Phonetics of Hung Wu* (the first Emperor of the Ming dynasty). These phonetics form an important link in the history of the invention of the Korean alphabet; and a comparison of them with the Sanscrit equivalents will supply the key to the grouping and pronunciation of the Korean letters. At the same time they are equally interesting as regards the Korean value of the sound of the Chinese ideographs and illustrate certain modifications that have occurred in aspirates or have otherwise affected the language.

The initial sound of each Chinese phonetic was intended to represent the value of a corresponding letter in Sanscrit and, tabulated as known and used by Korean scholars in the fifteenth century, they show as follows:—

1. The initial consonant sound in 疑, 見, 溪, 羣 represents the Sanscrit gutturals *n*, *k*, *kh* and *g*; which in Korean passed into ㅇ (*ng*), ㅋ (*k*) and ㆁ (*k'*) respectively. The Sanscrit sonant *gh* found no equivalent in Chinese. In Korean all distinction between surd and sonant has been neglected—colloquially the two sounds are interchangeable but made unconsciously on the part of the speaker, and accordingly the Korean ㆁ may be read *k* or *g*. The initial nasal ㅇ of the Korean corresponding to the Sanscrit *n*, was always so faint that it had early disappeared as a distinct initial; its place was taken by the *spiritus lenis* represented by the circle ○, which again in its turn became modified until it resembled the present nasal final ㅁ—a series of changes naturally resulting from the Korean system of writing down the page with a Chinese pen or brush.

2. The initial consonants in 泥, 端, 透, 定 represent the Sanscrit dentals *n*, *t*, *th* and *d*, which in Korean passed into ㄴ (*n*), ㄷ (*t*) and ㄸ (*t'*). The Sanscrit *dh* had no equivalent in Chinese; while in Korean all distinction of surd and sonant was neglected and only one letter *t* required as an initial with its aspirated form *t'*.

3. In Korean the trill ㄹ here follows, being defined as the initial sound in the Chinese character which in these phonetics was selected to represent the Sanscrit semi-vowels *l* and *r*. In Korean this trill is properly a sound ranging

between the two pronunciations, nearer *r* as an initial but approaching what may best be explained as a soft, modified *l* when final. But in transliterating Chinese words possessing *l* as the initial, the Koreans were unequal to the true phonetic value of the letter, and while retaining *l* wherewith to indicate the original sound, they modified and merged this distinct *l* pronunciation of the Chinese root into *n*, and then, following the peculiarities of the Korean vocalization of this letter they further modulated this *n* and finally dropped it in many words as a distinct initial consonant sound. This principle affecting the value and sound of *n* is likewise exemplified in Korean by the transliteration of the Sanscrit guttural, cerebral and palatal sounds of *n*, which as initial consonant sounds have entirely disappeared from Korean; they have been regularly replaced by the open vowel initial.

4. In transliterating the Sanscrit labials *m*, *p*, *ph* and *b* the Chinese introduced a variation in their pronunciation, in order to express the distinction of sounds in *p* and *b* when modulated and softened into *f* and *v* respectively. These allied sounds the Chinese classified as *heavy* and *light* labials. The heavy labials are 明, 幫, 滂, 並 and correspond exactly with the Sanscrit *m*, *p*, *ph* and *b*; whereas the three characters 微, 非, 奉 are considered light labials and represent the modified corresponding sounds of *v*, *f* (defined in Chinese as *f*.clear) and *f* (defined as *f* thick), derived respectively from *m*, *p* and *b*. This divergence in pronunciation has been carried fully into modern Chinese, giving *m*, *p* and *p'* (*p* aspirated) the heavy labials as above; while *w* and *f* reproduce the light labials—the aspirated or thick *f* disappearing. The Korean vocalization on the other hand, is characterized by great simplicity and regularity. No regard was paid to any distinction between surd and sonant, nor did the aspirated *p* ever pass into *f* as seen in Chinese and in our modern English, where *ph* has the force and value of *f*.

The Korean letters ㅁ ㅂ ㅍ were taken to represent the Sanscrit *m*, *p* and *ph* (*p* aspirated). As regards the Chinese, however, there can be no question but that in selecting the ideograph 微 they intended to represent the Sanscrit semi-vowel *v*, a sound entirely unknown in Korean. Neither in Chinese nor in Korean is there any equivalent of the Sanscrit *bh*.

In short it may well be regarded as the invariable rule that where *w* appears as the initial sound of words in modern Mandarin pronunciation, its place is taken by *b* in Japanese, by a soft or modulated *m* in Korean and by *v* in the Shanghai dialect.

5. In the use of the Chinese characters 照穿牀 and 精清從 we discern the attempt to reproduce the sounds respectively of the Sanscrit palatals *c*, *ch* and *jh* and cerebrals *t*, *th* and *dh*. But in Korean with no distinction between palatal and cerebral or between surd and sonant, these sounds became conjoined and were represented by two letters, viz: ㄷ = *ch* and ㄷ' = *ch'* (*ch* aspirated). The Chinese, however, were further able by means of the initial sound in such words as 日 仁 而 兒, &c., to indicate the value of the Sanscrit *j*, calling it half palatal and half

cerebral. The Koreans in their first attempts to formulate an alphabet, followed the Chinese classification of sounds of the fifteenth century A. D. and invented the triangular letter Δ to represent this *j* of the Chinese. But, as already explained, the pronunciation of this sound was outside the range of their current vocalization. The letter itself early disappeared from their alphabet and was replaced by the open vowel initial, which indicates the regular pronunciation of the Korean vernacular. Originally in Korean these Chinese derivatives were read with *n* as their initial, and this *n* is still used in Japanese pronunciation of Chinese ideographs. But in Korean the *n* sound was always faint and modulated until eventually it was dropped—a phonetic modification still exemplified in the modern vernacular, where as regards words purely Korean in their origin, *n* before the vowel *i*, &c., is constantly elided and made to disappear as a distinct initial consonant sound.

6. By means of the Chinese characters 心 and 邪 the original intention in respect to their selection was to indicate the variants between *s* and *z*. As regards 審 and 禪, the object was to mark the modifications of these two sibilants *s* and *z* into *sh* and *zh* respectively, *i.e.*, where the sibilant is softened by the presence of an outbreathing. While *s* and *sh* have remained as distinct regular sounds in modern Chinese, the two initials *z* and *zh* have undergone certain modifications, passing into *hs* and *sh* according to the position of the outbreathing. Thus 邪 in Mandarin is now pronounced *hsieh* and 禪 as *shan*. This latter Chinese character has, however, a strong aspirate when used in Buddhist books, ranging in value from *ch'* aspirated of *ch'an* to *s* (aspirated), approaching *z* (aspirated) in *shan* of the modern pronunciation. These four Chinese phonetics were selected to represent the sounds of the Sanscrit sibilants; but to the Korean ear such minuteness of distinction was too cumbersome and only one letter 入 (*s*) was required to represent these four Chinese initial sounds. At the same time the value of the original sounds was not without its effect on the pronunciation of the Korean transliteration, and in many Chinese words now commencing with an initial *sh*, we find Koreans likewise modifying their initial *s* sound and unconsciously reproducing an approximation to *sh* or *hs* according as the outbreathing *h* follows or precedes the sibilant *s*. In Chinese words originally showing *z* as their initial, Koreans now follow their *s* sound by a *y*, but so modified that the *s* is emphasized while the *y* is merged into the pronunciation of the vowel immediately following with the effect of lengthening its value.

7. So far the Chinese had adhered to the Sanscrit classification into gutturals, palatals, cerebrals, dentals, labials and sibilants. But in regard to the vowels or semi-vowels and the aspirate, this strict sequence and identity of correspondence between their phonetics and the Sanscrit alphabet could no longer be maintained. In respect to words opening with a vowel sound, a distinction was drawn in the Chinese phonetics between an open clear vowel initial and the modified nasal *n* as the initial. For the former the character 喻 was selected and read *you* or *yu* in Korean, and as written ㄹ the circle ○ was taken as

indicative of its value as an open initial. On the other hand, instead of the open vowel initial the nasal *n* appears in certain Chinese sounds as their initial which, when followed by the vowels *y* or *i*, were read with an enunciation corresponding with the ñ in Spanish. Only in Chinese this initial *n* was very faint, and as a nasal scarcely perceptible. But the sound had its distinct presence and influence on the language, so much so that in the fifteenth century the Koreans invented a special letter to indicate its individuality, viz: **ㄴ** composed of the circle **○** of the *spiritus lenis* with a diacritical mark like a hyphen (—) over it, thereby representing the affinity of the two sounds, both in writing and in pronunciation. The Chinese character 景 with its original sound of "yeng, for which the character 影 was subsequently used, was selected as the phonetic typical of this initial semi-vowel.

But the true use and value of this nasal *n* as an initial can be best studied from its Korean pronunciation, both as regards words indigenous to the language and especially in derivatives assimilated from Chinese, where there is a regular tendency to elide the nasal *n* before *y* or *i*.

Thus	니	다	<i>nikta</i>	is read	<i>ikta</i>	(ripe).
	냥	반	<i>nyang pan</i>	„ „	<i>yang pan</i>	(gentleman.)
	넣	적	<i>nyeit chyek</i>	„ „	<i>yeit chyek</i>	(ancient.)
	넴	녀	<i>nyem nye</i>	„ „	<i>yem ye</i>	(anxiety.)
			&c.,		&c.	

The Koreans drop the *n* as a distinct sound, leaving a sound which is practically only an open vowel initial, though at times the presence of the nasal *n* can be clearly detected in the utterance of certain speakers. As regards Chinese, however, the Shanghai dialect still preserves this nasal *n* initial as a regular consonant in conjunction with the words *y* and *i*, as may be seen in the following examples:—

	Shanghai.	Corean.	Peking.
月	<i>nioh</i>	<i>ouel</i>	<i>yüeh</i>
銀	<i>niun</i>	<i>eun</i>	<i>yin</i>
迎	<i>niung</i>	<i>yeng</i>	<i>ying</i>
願	<i>nion</i>	<i>ouen</i>	<i>yüan</i>
玉	<i>niok</i>	<i>ok</i>	<i>yü</i>
語	<i>nü</i>	<i>ê</i>	<i>yü</i>
愚	<i>nü</i>	<i>ou</i>	<i>yü</i>

8. As regards aspirates, the Chinese maintained the distinction between the soft sibilant aspirate approximating nearest to the sound of *sh* as heard in *pleasure*, etc., and the guttural aspirate proper in *horn*, etc.; and the two characters selected as representative of the two sounds were 曉 and 匣, read respectively in Corean *kyo* and *hap*. This *h* in 曉 has not, however, the distinct aspirate sound; it contains rather the rudiments of a faint *s* modified by an outbreathing and generally written *hs* for the transliteration of Chinese ideographs. Both in Cantonese and Corean the pronunciation agree in ignoring this *s* sound and retain the regular aspirate *h*, viz: *hiu*=*kyo*. But in Shanghai and Peking the presence of the *s* sound asserts itself to the exclusion practically of the aspirate proper, and 曉 is then read *h'io* in Shanghai (*h'*=*hs*) and *hsiao* in Peking.

In the Corean vernacular both sounds were represented by ㅎ, but in pronunciation this letter is found passing regularly into a modified *s* before the vowels *i* or *y*. This change from a guttural aspirate to a sibilant aspirate is made unconsciously by Coreans, while on the other hand, the true sibilant itself, in many words as uttered by uneducated Coreans, passes into a regular aspirate. As originally invented this letter ㅎ was intended to represent the sound of the sibilant aspirate (*hs*, *sh*), while in order to mark the proper guttural aspirate *h* the letter ㅎ was to be reduplicated, thus ㅎㅎ=*hh*, thereby accentuating the identity and affinity of the two sounds; and in many books, even as late as the seventeenth century, this combination of letters indicating the strong guttural aspirate occurs constantly in Buddhist liturgies. Accordingly the Chinese character 匣, the representative of this initial consonant, was first transliterated in Corean ㅎㅏㅓ=*hhap*. But this nicety of distinction was early abandoned as too cumbersome; and regardless of philological accuracy the letter ㅎ was made to represent both the guttural or true aspirate and the sibilant aspirate indiscriminately. As regards the pronunciation of the Chinese character 匣, the ancient sound, as also the Corean and Cantonese, all agree in the value of *h* as the strong guttural aspirate, viz: *hap*. In Shanghai it is also read *ha* with the regular aspirate, but in modern Mandarin the guttural has given place to the sibilant aspirate, and 匣 always read *hsia*; the proper transliteration of such sounds (*hs*, *h'*, *sh*, etc.) has been a fertile source of learned disquisition by sinologues and others. But the general consensus is that the outbreathing of the aspirate precedes the sibilant, and that *hs* rather than *sh* indicates the correct pronunciation.

These thirty-one phonetics of *Hung Wu* supply the key to the order and arrangement of the Corean alphabet. The sounds were divided into two main groups—清 *clear* and 濁 *thick*—each again divided into 全 *wholly* and 次 *less*, according as the pronunciation of the letter was soft or hard. Unaspirated letters came under 清, aspirates under 濁, while sonants proper were classed under 次濁. Following the Sanscrit classification these sounds were further subdivided into gutturals, palatals, dentals, labials, sibilants, aspirates, etc. In regard to the

pronunciation of these phonetics, Coreans were at the time of the invention of their alphabet guided not by the sounds with which they themselves read the Chinese ideographs, but by their value and use as current in China at the beginning of the fifteenth century. For this special purpose the Coreans consulted the Chinese scholar 黃臻 Huang Ts'an, then living as an exile from China on their N. W. frontier beyond the Yaloo River. Several missions were sent by the King of Corea to obtain his assistance in elucidating the correct pronunciation of the Chinese characters. We can thus understand and explain the Chinese and the Korean vocalization of these phonetics, in several of which the differences are very marked and important. In these phonetics the Chinese characters are to be read with their sounds as recognized in the early years of the Ming dynasty A. D. 1400. But according to Korean scholars, the Korean pronunciation of Chinese goes back to the eleventh century B.C., and shows great modifications as compared with these phonetics. The ideograph 日 is transliterated *il* in Korean, but the presence of a faint nasal *n* can be traced in some dialects of modern Chinese and especially in Japanese. The ancient reading of the character is acknowledged to be *nyit*, and the sound of the nasal *n* may best be defined as ranging between the Sanscrit palatals *j* and *n*; and this may help to supply the clue to the divergence in the pronunciation of 日 as *nichi* in Japanese, *nyih* in Shanghai, compared with *jih* of the Ming dynasty and of modern Mandarin. The disappearance of this initial *n* in Korean is in strict conformity with the principles regulating Korean euphony, whereby this initial *n* before the vowels *i* or *y* passes into a faint nasal and finally disappears as a distinct sound, both in their vernacular and especially in their pronunciation of Chinese. Compare 녀 흘, which is transliterated *nycheul* but read *yeheul* (a cascade); 녀 뚝 transliterated *nyeräm* but read *yeräm* (spring); 남사귀 *nipsakoui* but read *ipsakoui* (a leaf), etc., etc. Finally, we have only to study the regular pronunciation in the Shanghai vernacular to understand and appreciate the true value and use of this nasal *n* as an initial.

As regards 溪 and 滂 the true Korean transliteration gives no aspirate as here shown in these phonetics—they are written 계 and 방 and read *kyei* and *pang* respectively—in the forms 꺼 and 팡, *k'yei* and *p'ang*, we have merely a reproduction of the Chinese pronunciation of that period. As regards aspirates generally, the Korean pronunciation of Chinese presents so many anomalies that it is impossible to lay down any definite law governing their connection and use. Words are constantly occurring in Korean—words which have long been assimilated into the language—possessing strong aspirates, especially with the initial *p*, such as :—

罷 = p'a ;	板 = p'an ;	八 = p'al
販 = p'ai	筆 = p'il	必 = p'il
表 = p'yo etc., which in Chinese are marked by no aspirate.		

The two characters 微 and 非 are rendered ㅁ and ㅂ in Korean ; but in the table of these phonetics, in order to indicate that these sounds are merely approximate, the labials are divided into two categories—重 *heavy* or *strong* and 輕 *light* or *modulated*; and the two characters are accordingly placed under the *light* or *modulated*, in order to show that the *m* and *p* sounds of the Korean transliteration require to be softened and modified so as to approach the Chinese pronunciation of ŭ (=v=w) in *wei* and of *f* in *fei*. In Korean, however, there are only two labials proper, viz : *m* and *p*, for the aspirated *p* is never modified into *f* but always remains a distinct labial, viz : *p* followed by a strong outbreathing.

While Koreans did not require any special form of letter to mark *sonants* as distinct from *surds*—the two sounds being interchanged in their daily speech, yet the authors of the alphabet were fully aware of the difference ; and finding that the *checks* and *sibilant* were pronounced in Korean with a special emphasis so as to produce a new and allied sound, they very accurately represented this peculiarity of the Korean language by reduplicating these consonants, thereby indicating at the same time their true value and pronunciation, viz : ㄱㄱ=kk=g ; ㅍㅍ=pp=b ; ㄷㄷ=tt=d ; ㅈㅈ=chch=j and ㅅㅅ=ss=z. And these *reduplicated* letters were originally intended to convey the sound and pronunciation of the sonants *g*, *b*, *d*, *j* and *z* as found in the Hung Wu phonetics. This principle was likewise carried into the aspirate, which in its *guttural* form they represented by ㅎㅎ=hh in contradistinction to *sibilant* aspirate ㅅ=hs or sh. This reduplicated form, indicating the true aspirate, appears regularly in Korean transliterations of Buddhist books ; but in modern writing the two sounds are no longer differentiated, though in their colloquial the sibilant and guttural aspirates regularly occur. The following Table shows the Hung Wu phonetics with their corresponding Korean letters and sounds :—

七音	全清	次清	全濁	次濁
牙音	疑 의 〇	見 견 ㄱ	溪 겨 ㅋ	羣 곤 ㆁ
舌頭音	泥 니 ㄴ	端 단 ㄷ	透 투 ㄸ	定 명 ㄸ
唇音重 唇音輕	明 명 ㅁ	幫 방 ㅂ	滂 팡 ㅍ	竝明 명 ㅂㅅ
	微 미 ㅁ	非 비 ㅂ		奉 병 ㅂㅅ
齒頭音 正齒音		精 정 ㅈ	清 청 ㅊ	從 종 ㅈ
		心 심 ㅈ		邪 샤 ㅈ
		照 조 ㅈ		牀 쟝 ㅈ
喉音		審 심 ㅈ	穿 천 ㅊ	禪 션 ㅈ
		喻 유 ㅇ		影 영 ㅇ
半古齒 半半	日 시 ㄴ	曉 효 ㄴ	來 래 ㄹ	匣 합 ㅎ
		曉 효 ㄴ		匣 합 ㅎ

Both Buddhist and national records concur in ascribing the honour of inventing the Corean alphabet to the fourth King of the present dynasty ; and assign the year A. D. 1447 as the date of its official publication. The President of the Board of Ceremonies in the proclamation he issued in terms of the Royal Edict on the subject, recapitulates the great advantages accruing to the Corean student in possessing an alphabet equal to the correct transliteration of native words and Chinese ideographs. He refers especially to the clumsy system introduced by Syel Ch'ong 薛聰, the Buddhist priest who, towards the close of the seventh century A. D., arbitrarily selected certain Chinese characters to represent Corean inflection and agglutination on the same principle as the Japanese now use their *Kana* characters (假字). And this *Nido* 吏讀 syllabary, as it has been termed, still remains in constant use among petty officials—hence the name.

The present Corean alphabet owes its origin to the promptings of native ambition on the part of the King and Government to figure as an independent State. The Corean Envoys at the Court of the Ming Emperors found that all States having relations with China, possessed a literature and script of their own and distinct from Chinese. A school of languages had long been established in Nanking for the purpose of training Chinese as official interpreters and for conducting correspondence with neighbouring countries in their own vernacular. The King of Corea, eager to mark the individuality and independence that he claimed for his State, was desirous of abandoning Chinese as the official script of his Government. With the assistance of the Envoys who had acquired at Nanking a knowledge of the different alphabets in use by countries bordering on China, viz., Mongol, Thibetan, Burmese ; and especially of Sanscrit, which was then largely studied in connection with Buddhist liturgy and ritual, the King evolved the present Corean alphabet, consisting of twenty-eight letters (now reduced to twenty-five) and ordered its adoption by his people and officials to the exclusion of Chinese. Native conservatism, however, proved insurmountable, and Chinese has continued to be used as the medium of correspondence, both by officials and by the educated classes generally—the native script being relegated to women and the uneducated masses.

But for purposes of education, especially in transliterating Chinese, the Corean alphabet has a recognized place ; and the Chinese classics have accordingly been rendered in the vernacular to assist the student to the correct meaning and pronunciation of Chinese ideographs.

While drawing on the Hung Wu phonetics as above explained for the sounds and order of their alphabet, the Coreans went to the Sanscrit direct for the form of their letters. Since the first appearance of Buddhism in Corea at the end of the fourth century A. D., Sanscrit has been regularly studied by the Corean priesthood, who were long the sole repositories of literature in the country and wielded a powerful influence accordingly. Even as late as the seventeenth century, Corean

monks made a special study of Sanscrit and wrote learned disquisitions elucidating its history in connection with Chinese and Korean.









The Sanscrit alphabet passed from India through Thibet into China, and by the time it finally reached Corea the letters had been subjected to great modifications, necessitated from the circumstance that they had to be written, down the page, with a Chinese pen or rather brush, instead of horizontally with the Indian reed. Again under Korean hands this Sanscrit alphabet was further transformed, much as English print differs from English writing—the Koreans curtailed and modified the square or angular shaped letters of the Sanscrit into a short cursive script for convenience and speed in writing. And it is from this cursive script that the Koreans have evolved the form and construction of the letters of their alphabet.

In addition to the consonants of the Sanscrit alphabet, the other letters were all variously altered and modified; the divergences in some instances being very marked and striking. But these changes may all be studied in the exemplars given in the Buddhist Ritual of Incantation, known as the *Chen En Chip* 眞言集, an early Korean transliteration of the Sanscrit original with their Chinese equivalents re-published in 1778 A. D. This work likewise contains some interesting information regarding the Sanscrit alphabet as first introduced into Corea, and explains the modifications which the letters, both vowels and consonants, have undergone at the hands of the Buddhist priests to meet the difficulties of writing with a Chinese pen or brush. A knowledge of these changes and the principles governing their use, is essential to the student in tracing the identity between Sanscrit proper, written across the page, and Korean Sanscrit, written down the page in syllabary forms. And it is this Sanscrit syllabary combination that supplies the key to the present system of Korean writing, whereby two or more letters—one vowel with one or two consonants—are regularly grouped into one logotype.

As regards the Korean alphabet, so far as the consonants are shown as having been derived from the Sanscrit in the above table, there only remains one more consonant calling for special attention and study. When originally introduced into Corea, the Sanscrit semi-vowel *y* was written ㄹ but reduced to the form ㄹ for printed books. The letter, however, was further modified for purposes of their cursive script into the four forms ㄹ, ㄹ, ㄹ, ㄹ, and from these latter the Koreans drew their four letters possessing *y* as their initial sound, viz : ㅏ, ㅑ, ㅓ, ㅕ, *ya, ye, yo* and *you*; the connecting link of identification being found in the current Korean script. As regards the perpendicular stroke of the Korean, the principle corresponds with the horizontal or top line of the Sanscrit writing, on to which the letters proper were respectively attached.

The annexed table will show the series of changes which the Sanscrit letters have undergone before their final modification into the present letters representing the Korean alphabet :—

	Sanskrit Consonants			Modern Korean Consonants		
	as introduced into Corea in the IVth Century A.D.	as used in the XVth century A.D.		as written.	as printed.	
		as printed.	as written.			
क	ㄱ	ㄱ	ㄱ	ㄱ	ㄱ	k
न	ㄴ	ㄴ	ㄴ	ㄴ	ㄴ	n
ठ	ㄷ	ㄷ	ㄷ	ㄷ	ㄷ	t
र	ㄹ	ㄹ	ㄹ	ㄹ	ㄹ	{l r
म	ㅁ	ㅁ	ㅁ	ㅁ	ㅁ	m
प	ㅂ	ㅂ	ㅂ	ㅂ	ㅂ	p
ष	ㅅ	ㅅ	ㅅ	ㅅ	ㅅ	s
ङ	ㅇ	ㅇ	ㅇ	ㅇ	ㅇ	ng
च	ㅈ	ㅈ	ㅈ	ㅈ	ㅈ	ch
ह	ㅊ	ㅊ	ㅊ	ㅊ	ㅊ	h
ज	ㅊ	ㅊ	ㅊ	ㅊ	ㅊ	j

As regards vowels, the modifications effected in the Sanscrit letters in different Buddhist books since their first introduction in the fourth century, have been both numerous and complicated, so much so that their identification has become practically hopeless as regards the principles guiding their evolution and construction. But while the mere shape of the letters affords no information to the student, the clue to their determination is supplied in the classification and order of the different vowel sounds, accompanied by their Korean transliteration and Chinese equivalents. This is more especially apparent for the vowel sounds of the Sanscrit *i* and *lri*. As taught to Coreans the Sanscrit vowels comprise a medley of dots, curves and strokes totally unlike their Sanscrit originals; whereas for purposes of writing in combination with the consonants, the vowel letters were further reduced to one or two short dots and curves. Thus the vowel *i* appears regularly as a curved stroke somewhat like a half circle (to the left of the consonant, with which it was combined and formed a syllabary. The short vowel *ä* was treated exactly as in the regular Sanscrit—inherent and part of each consonant sound. But the two open Sanscrit vowels *a* and *ä* were taught under the forms  and , which latter were again further reduced to  and  for purposes of their current script in Sanscrit; and the right hand half of these letters supply the key to the Korean  *a*, which in their vernacular running hand was generally written with the distinctive dot or dash towards the foot of the letter. Where, however, the *a* sound was less prolonged the Sanscrit vowels were reduced to a mere appending hook, like a comma, placed to the right of the consonant, and this was further reduced for Korean into the dot under the consonant for *ä* short. The Sanscrit *o* was modified by the Korean Buddhist scholars into a series of short curves over each other; but where combined with a consonant in syllabary form these curves were connected so as to make a short wavy line under the consonant, and this latter form, together with the abbreviated modification  used in the Sanscrit sound *om*, transliterated  in Chinese, supplies the key to the prototype of the Korean vowel  (*o*), which in their cursive script approximates nearest to the modified Sanscrit original.

These modifications of the Sanscrit vowels and the four derivatives from the semi-vowel *y*, widely divergent as they are from their originals, fully illustrate and establish the principle which guided the Coreans in the selection and construction of the letters to indicate the vowel sounds of their language. But in tracing their formation, reference must always be had to the Korean cursive script as giving the key to their identification with their Sanscrit originals. The sharp angular form of the Korean letters in printed books was subsequently adopted to suit the exigencies of the engraver and facilitate his labours in cutting the wooden blocks from which their books were printed; angles and squares under such conditions would naturally present fewer difficulties than curves and circles. Coreans, however, continue to employ the cursive script—the Chinese pen, or rather brush, naturally lending itself to this form which, as thus written, offers a striking resemblance to the Sanscrit seen

on leaflets and charms obtainable for a few cash per sheet by Buddhist devotees at Corean temples.

While as regards vowels the identification between Corean and Sanscrit is far from easy, and in some measure neither complete nor satisfactory, for consonants on the other hand, the process of gradual transformation from Sanscrit to the present Corean letters is both clear and self-evident. But the student, desirous of further prosecuting his investigations on the subject of the Corean alphabet, is referred to the *Chen En Chip* 眞言集 and other Buddhist works.

Four epochs mark the history of civilization and literature in Corea :—

- I. The introduction of Chinese writing by Ki Tzu 箕子 in 1122 B. C.
- II. The propagation of the Buddhist religion by missionaries (Chinese, Hindu, and Thibetan) from China in the fourth century A. D.
- III. The revival of letters during the 新羅 Silla dynasty, 449-920 A. D.
- IV. The invention of the present Corean alphabet in 1447 A. D.

As a race the Koreans claim an antiquity dating back some two thousand years B. C. Tradition and history concur in ascribing the valley of the head-waters of the Sungari River as the cradle of their ancestors. At present two separate characteristics of type mark the people—the Manchu, tall of stature with well cut features, and the Japanese with its distinctive individualities of build and physiognomy ; and these characteristics are further borne out alike by tradition and by the history of the people. Originally a congeries of rude tribes scattered over the Corean peninsula, their land became the happy hunting ground of their northern neighbours, who impelled by the pressure of population and the severity of climate have, in obedience to a universal law of expansion, pushed their way southwards into warmer regions and more genial surroundings. The aborigines driven from their homes by these invaders from the north made their way into Southern Japan across the narrow straits through the Tsushima Islands, which in early years belonged to Corean domination. Apart from racial identification of type between modern Japanese and the ancient inhabitants of the Corean peninsula, Japanese have likewise a tradition that their own original home lay to the west, where the sun sank to rest in the ocean ; and their oldest historical records declare that they “descended from heaven in a boat”—clearly proving their Western origin from across the Tsushima Straits. Besides, in support of this identity of origin there stands out as a clear and distinct proof, that remarkable parallelism of grammatical construction and syntax between the two languages as at present spoken, which can only be explained by unity of race in prehistoric ages. The aborigines of Japan—Ainos—impressed their vocabulary on the immigrants from the peninsula ; but these latter were unable to abandon the grammatical construction of their sentences, which remains to emphasize the language as Corean in syntax with an Aino vocabulary.

Between the two countries the early history of art and literature had always been intimately associated. Corea imports and borrows from China, passing on her new civilization and literature to Japan, where the pupil more apt than the master and located in more favourable surroundings, has long outstripped Corea in the march of progress.

Out of the mists of antiquity and legend, the first acknowledged date in connection with the Korean race occurs in B. C. 1122 with the introduction of Chinese literature and civilization by Ki Tzu 箕子. Yet it is clear that even at that early period the Koreans were in possession of many elements of culture and society. A study of the native vernacular, eliminating all Chinese terms, proves the existence of a people early acquainted with the manufacture of iron and copper, but ignorant of silver and gold; charcoal alone being employed in their reduction of these two metals, for coal does not appear among the products of the country until very recent years.

Their dwellings, as evidenced from their vocabulary, were originally merely low mud huts or burrows in the ground—a style of housing which has come down to the present time and is still found among the poorer classes all over the country. The erection of proper dwellings and the system of heating their abodes by means of underground flues were arts borrowed from Chinese; and this is further seen in the use and meaning assigned to the word *pang* 炕, derived from the Chinese 房, meaning originally room, but in Korean vernacular conveying an idea always associated with the heating of the floor of the room.

As regards their numerals, one of the most important points in philology in respect to primitive races, Koreans are especially interesting. Only from 1 to 99 do they possess numerals which are unquestionably Korean in their origin. This limit up to 99 shows that their ideas and notions of property could not have been large—a primitive race with few requirements. But as the people advanced with the spread of civilization from contact with China, the Chinese numerals were imported to supply the deficiencies of the native vocabulary. And the identity of sound with which the numerals from 1 to 10, etc., are read as compared with their pronunciation in Cantonese, where *t* as a final replaces the *l* of the Korean, proves their early introduction into the latter language.

As for the fauna of the country, alongside of the Chinese names there are also in current use native Korean words designating most animals, both domestic and wild. In agriculture the people must early have made great advances, and rice and grain of various kinds were always known to them as also, of course, native implements of agriculture.

Possessed of a limited vocabulary suited to the requirements of a simple primitive tribe, Koreans drew on Chinese for new names and ideas necessary in their progress to a higher civilization. But all the peculiarities of Korean construction, idiomatic and grammatical, have remained unchanged; and in many words these Chinese terms have become so incorporated and assimilated into the language that

only a knowledge of Cantonese and the principles regulating Korean euphony can detect and trace their Chinese derivative. In the 玉篇 *Ok P'yen*, a Korean compilation of the 17th century, we have a clear and concise dictionary giving the Korean transliteration (with the meanings in Chinese) of all Chinese words occurring in the Korean language. A careful study of these Korean initials and finals as laid down in this dictionary and their comparison with the sounds as used in various dialects of China, especially Cantonese, may well warrant the scholar in accepting this Korean transliteration as the nearest approach to the true pronunciation of the ancient language of China—proving the great antiquity of the people and their early submission to Chinese civilization and influence.

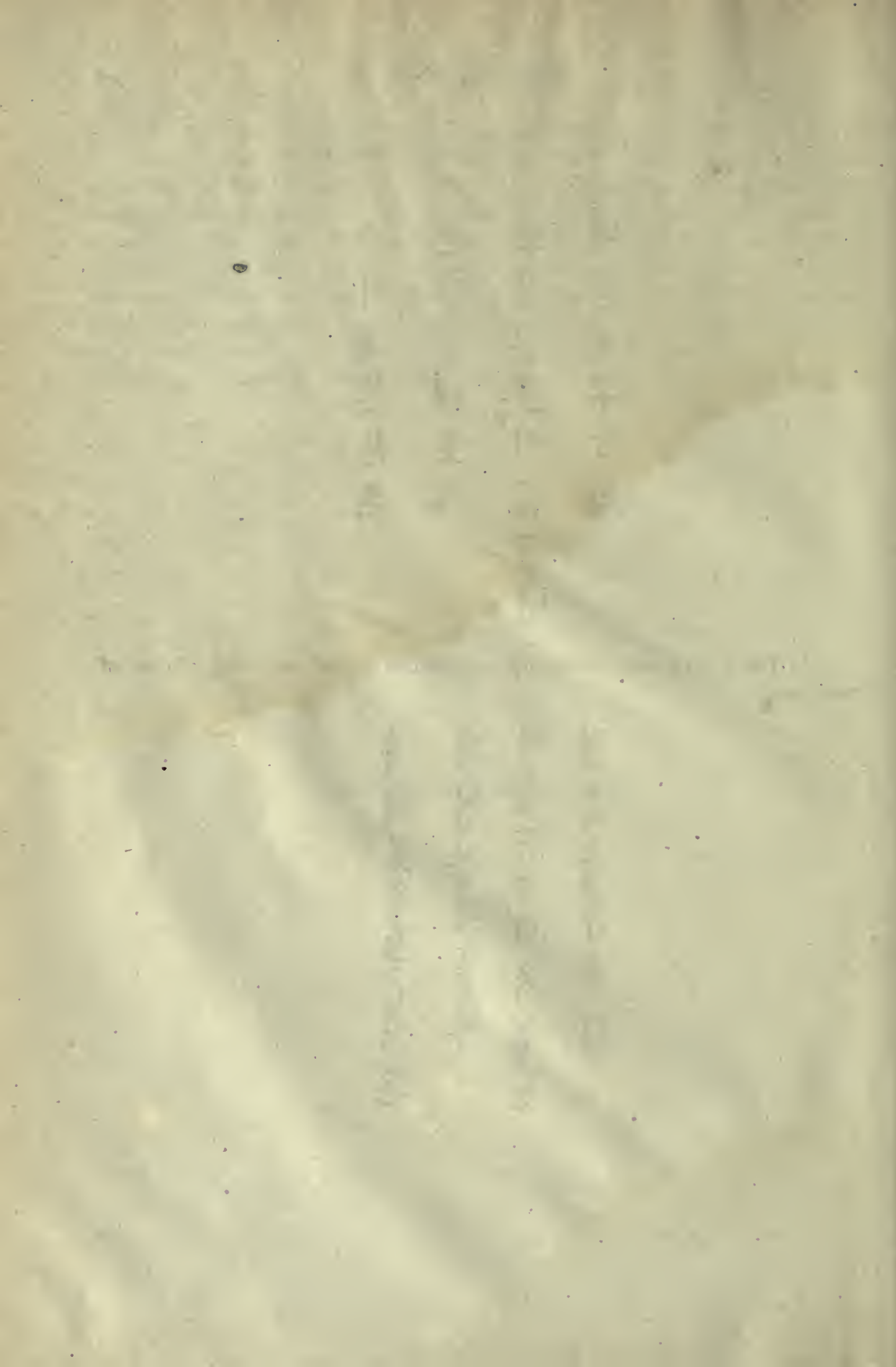
SPECIMENS OF COREAN WRITING.

(a) The square printed form.

우리 흥분은
존경상 데로 다
죄를 쓴 고이 주하면
령훈을 구하리

(b) The cursive script ordinarily employed in letters and cheap editions of
Corean novels.

우리 흥분은
존경상 데로 다
죄를 쓴 고이 주하면
령훈을 구하리



COREAN MANUAL.

ALPHABET.

THE Korean Alphabet consists of twenty-five different letters, comprising eleven vowels and fourteen consonants. Three of the latter, however, possess a double signification and use depending on their position in the word or syllable; as an *initial*, ㅇ is the mute (or pro-consonant) preceding an open vowel sound, but as a *final* is always read *ng*; ㄹ as an *initial* has the sound of *r* or *n*, but as a *final* that of *l*; and ㄷ as an *initial* *s*, but when *final* *t*.

Coreans do not employ their Alphabet as in European languages, letter succeeding letter from left to right in horizontal lines; they group the words into syllables, and write in perpendicular columns commencing from the right hand top corner. Each word is broken up into its component syllables consisting of at least one vowel or diphthong with one consonant, either initial or final; and never more than three consonants and one vowel or diphthong can be grouped into one syllable. Thus in *kakera*, go, we have the word broken up into three syllables *ka-ke-ra* 가 거 라; *onera*, come, into *o-ne-ra* 오 너 라; care being always taken so to divide the syllables, as to be indicative of the base or root of the word, viz: *ka* and *o* respectively in the words before us.

No vowel can stand unsupported by an initial consonant; and, where there is no vocalized or pronounced consonant sound, the letter ㅇ is prefixed, being always in this position mute, with a force and usage similar to the cipher zero (o) in English. Hence the name "pro-consonant," assigned to it. Just as ㅎ corresponds to the *spiritus asper*, so ㅇ may very properly be called the *spiritus lenis*, indicating an open initial vowel sound, these two breathings having their correlation in Korean significantly marked by the forms of the letters representing their sounds. All the fourteen consonants can stand as initials preceding the vowel or diphthong of the syllable, but only seven single

consonants, **ㄱ** *k*, **ㄴ** *l*, **ㅁ** *m*, **ㄷ** *n*, **ㅇ** *ng*, **ㅂ** *p* and **ㅅ** *t*, and three double consonants, **ㄹ** *lk*, **ㅌ** *lm* and **ㄾ** *lp*, can be used as finals.

In conjunction with the vowels **아** *a*, **야** *ya*, **어** *e*, **여** *ye* and **이** *i*, the initial consonant or pro-consonant is written prefixed to the left of the vowel, but with **오** *o*, **요** *yo*, **우** *ou*, **유** *you*, **으** *eu* and **으** *ä*, it is always placed directly above them. The final consonant or consonants come in every case directly under the vowel: **발** *pal*, foot, **닭** *talk*, fowl. In **옷** *ot*, clothes, the letter **ㅇ** is the mute or pro-consonant always prefixed to the vowel proper in the absence of a regular pronounced consonant sound, and used merely for symmetry in writing.

As known and taught among Koreans, their alphabet is a pure syllabary, and the term *en moun* **언문** 諺文 includes both vowels and consonants, and means "vernacular literature" in contradistinction to *chinsye* **진서** 眞書 "true script," i.e. the Chinese written character.

CONSONANTS.

The Consonants may be classified thus—

1. Four sharp checks, ... **ㄱ** *k*, **ㅂ** *p*, **ㄷ** *t* (final **ㅅ**) and **ㅈ** *ch*.
2. Four aspirated checks, ... **ㅋ** *k'*, **ㅍ** *p'*, **ㅌ** *t'* and **ㅊ** *ch'*.
3. Four reduplicated checks, ... **ㄲ** *kk*, **ㅃ** *pp*, **ㄸ** *tt* and **ㅉ** *chch*.
4. Three nasals, ... **ㄴ** *n*, **ㅁ** *m* and final **ㅇ** *ng*,
5. Spiritus lenis, ... **ㅇ** silent initial, or pro-consonant.
6. Spiritus asper, ... **ㅎ** *h*, aspirate.
7. One sibilant, ... **ㅅ** initial *s*.
with its reduplication ... **ㅆ** *ss*.
8. One trill, ... **ㄹ** *l* final, and *r* or *n* initial.

ASPIRATED CHECKS.

The value of the breathing in the four aspirated checks is exactly that of the *spiritus asper* uttered with a strong out-breathing, and always after the consonant. Complete contact takes place in pronouncing the consonant; the breath is gathered and allowed to explode audibly and forcibly, directly this contact is withdrawn. In Corean there is no modifying or softening of the sharp checks in conjunction with the aspirate sound, such as *ph* into *f* in *philosophy*, or *th* as seen in *bath* or *bathe*. In Corean each sound is clear and distinct, first the check and then the aspirate. In transliterating these letters I have therefore adhered to the analogy of the Corean original, where the diacritical mark — is placed over the ordinary check, and used the forms *k'*, *p'*, *t'* and *ch'*, instead of *kh*, *ph*, *th* and *chh*, in which last the presence of *h* might suggest the modification of the checks with the softened sounds, *ph*, *th*, etc., of the English language. Again, as the aspirate sound invariably follows the consonant, the forms *hk*, *hp*, *ht* and *hch* are inaccurate and misleading, and therefore inadmissible.

REDUPLICATED CHECKS AND SIBILANT.

Besides these ordinary and aspirated forms, the four checks, *k*, *p*, *t* and *ch*, are frequently pronounced by Coreans at the beginning of a syllable with so strong an emphasis that four new and allied sounds are evolved which may very properly be termed "reduplicated" checks. And the name "reduplicated" will serve to indicate the manner in which they are written as well as pronounced. It appears that the Coreans, instead of inventing letters to represent these sounds, have with great discrimination and accuracy taken the ordinary check as the basis, and, to indicate that the sound was to be intensified, reduplicated the initial consonant ㅋ, ㅍ, ㅌ and ㅊ as necessary. In *근* *keun*, catty, we have the regular sound of the ordinary check, ㅋ *k*, but by emphasizing the initial consonant, gathering the breath, and dwelling on it with considerable pressure so that the vowel sound following it is ignored and almost lost, we produce the reduplicated sharp check ㄱㄱ *kk*, as in *끈* *kkeun*, string. Similarly ㅍ *pye*, paddy, and ㅍㅍ *ppye*, bones; ㄷ *tāl*, moon, and ㄷㄷ *ttāl*, daughter; ㅈ *chata*, I sleep, and ㅈㅈ *chchata*, I plait.

The sibilant *s* is likewise found reduplicated, the sound being intensified by pressing the tongue against the roof of the mouth, gathering the breath, and then forcibly and sharply ejecting it with a strong hissing noise. Compare ㅅ *sata*, I buy, with ㅅㅅ *ssata*, I build; in the first we have the ordinary sibilant as in English, but in the second the enunciation is shortened, sharpened and intensified, all emphasis and accent being concentrated on the initial consonant sound.

Instead of reduplicating the consonant in writing, the Koreans generally employ ㅅ as a prefix to the left of ㄱ, ㅂ, ㄷ and ㅈ to indicate the reduplicated sound; and in a few books an initial ㅃ serves the same purpose. The name 된시옷 *toin siot*, which the Koreans assign to this reduplication of the four checks and the sibilant, defines clearly the nature of the spelling and the character of the pronunciation, *toin* being the adjective participle of 되다 *toita*, thick, and referring to the thickening of the ordinary current pronunciation of the initial check or sibilant, while 시옷 *siot* is the name by which the letter ㅅ is known to Koreans.

As regards the vowel or diphthong immediately following the reduplicated consonant, its quantity is naturally shortened. All breath, accent and emphasis are thrown on the initial consonant sound, and the vocal organs have neither time nor opportunity to dwell on the vowel.

TRILLS.

The two trills *r* and *l* are represented in Korean by the letter ㄹ, with the sound of *r* as an initial and *l* as a final. This final *l* does not correspond exactly to the English pronunciation of that letter; in Korean it is more softened or trilled, as may be observed from a careful study of the pronunciation of 불 *poul*, fire, 물 *moul*, water, etc. As an initial this letter is read *n* in words of Chinese derivation which possess *l* as the initial in their original. But in many words now assimilated into the language from Chinese, Koreans ignore the *l* of the radix sound and employ ㄴ *n* in their transliteration. Thus 의논 *eui-non* is from 議論 I consult, and is always written thus, instead of 의론 *eui-ron*, although this latter sound is one which the Korean vocal organs are quite capable of pronouncing.

EUPHONIC CHANGES.

Of the seven consonants employed as *finals* to close a word or syllable, five undergo certain modifications to meet the requirements of Korean euphony, the guiding principle being ease and freedom in pronunciation.

1. Final ㄱ *k* becomes *ng* before ㅁ *m* or ㄴ *n*.
2. Final ㅁ *m* approximates to the sound of *ng* before ㄱ *k*.
3. Final ㄴ *n* becomes *l* when followed by ㄹ.
4. Final ㅂ *p* becomes *m* before ㅁ *m* or ㄴ *n*.

5. Final ㄷ *t* (i) resumes its normal *s* sound before another ㄷ *s*.
 (ii) becomes *n* before ㅁ *m* or ㄴ *n*.

And of the *initial* consonants the three following are subject to various euphonic changes in Korean pronunciation:

1. Initial ㄴ *n* (i) becomes *l* when preceded by ㄱ
 (ii) is practically mute, or retains at most only a faint nasal sound, before the vowel sounds ㅣ *i*, ㅕ *ye*, ㅖ *yei*.
 2. Initial ㅎ *h* may be heard pronounced as a faint *sh* sound before the vowel sounds ㅣ *i*, ㅕ *ye*, ㅖ *yei* and ㅇ *you*.

3. Initial ㄹ *l* is constantly modified from its true sound as a *trill* into a faint nasal *n*, in words derived from Chinese.

Thus 冷水 is correctly transliterated in Korean 링 슈 *räing-syou*, meaning *cold water* in the sense of *drinking water*, but is pronounced *näing-sou*. The initial *r* passes into a distinct *n*, while the *y* in *syou* (as we shall see later) merely prolongs the sound of the *ou*. The rule is that, for purposes of transliteration, ㄹ is retained to mark the original *l* sound of the initial letter of the radix; but in pronunciation it shades off into a faint *n* or *ng*, at times even disappearing entirely as an initial consonant sound, especially before the vowel sounds ㅣ *i*, ㅕ *ye* and ㅖ *yei*. This may be explained from the fact that in many words purely Korean in their origin, an initial *n* before these three vowels is subject to a process of modification and elision—the indolent habits so characteristic of the people as a race naturally extending to their manner of speech.

Where, however, the word derived from the Chinese has become thoroughly assimilated into the language, so that to the native scholar all trace or knowledge of its derivative root has really disappeared, the consonant *n* is regularly resorted to, both in writing and in pronunciation. Thus the common term 난리 *nan-ri*, (pronounced *nalli*) meaning *war*, comes from the Chinese roots 亂 (disorder), and 離 (separation), the former of which, however, when used by itself and written singly, is very correctly transliterated 란 *ran* in native Dictionaries.

We thus arrive at the following complete

TABLE OF CONSONANTAL SOUNDS.

ㄱ (1) *k* as in *keel*: **갓** *kat*, hat;

각 *kak*, each.

(2) *g* when the *k* passes into a sonant:

간다 *kanta—ganta*, I go;

길 *kil—gil*, road;

개 *kai—gai*, dog.

(3) *ng* (final) when followed by **ㅁ** *m* or **ㄴ** *n*:

약물 *yak moul—yang moul*, medicinal water;

넉넉이 *nek neki—neng neki*, sufficiently.

ㄲ *kk* or *g*:

꿀 *kkoul—goul*, honey;

꽃 *kkot—got*, flower;

ㅋ *k*, The hard *k* sound followed by a strong aspirate:

코 *k'o*, nose;

칼 *k'al*, knife.

ㅍ (1) *p* as in *paper*: **밥** *pap*, food;

비 *pai*, boat.

(2) *m* (final) when followed by **ㅁ** *m* or **ㄴ** *n*:

밥먹다 *pap mekta—paim mekta*, I eat food;

잡놈 *chap nom—cham nom*, idler.

ㅂ *pp* or *b*:

배다 *ppaita—baita*, I extract;

빨리 *ppalni—balli*, quickly.

ㅍ *p*, the sharp *p* sound followed by a strong aspirate:

팔 *p'al*, arm;

팔다 *p'alta*, I sell;

풍 *p'oung*, wind.

ㄷ (1) *t* as in *top*, used as an initial only:

돈 *ton*, money;

다리 *tari*, leg.

(2) *ch* as in *church*. This sound is found in the two purely Korean words

도회 *tyoheui*—chyoeui, paper;

도라 *tyot'a*—chyot'a, good;

and also in words of Chinese origin when this consonant is followed by the vowel sounds | *i*, ㅈ *ye*, ㅊ *yei* or ㅛ *yo*:

디경 *tikyeng*—chikyeng, territory;

데미다 *tyemch'ita*—chyemch'ita, I divine;

데즈 *tyeichă*—chyeichă, disciple;

도목 *tyomok*—chyomok, section.

ㄷㄷ *tt* or *d*;

따리다 *ttarita*—darita, I beat;

땀 *ttăm*—dăm, sweat.

ㄷ (1) *t'*, the sharp *t* sound followed by a strong aspirate, but never modified into the sonant *th* as in *bathe*:

톱 *t'op*, a saw;

툼 *t'eum*, a crack.

(2) *ch'*, when preceding the vowel sounds | *i*, ㅈ *ye* and ㅊ *yei* in a few words derived from the Chinese, after the manner of its prototype ㄷ:

리국하다 *t'ikoukhăta*—ch'ikoukhăta, I govern;

천장 *t'yenchyang*—ch'yenchyang, ceiling;

테면 *t'yeimyen*—ch'yeimyen, self respect.

ㅈ *ch* as in *church*: 짐 *chim*, a load;

죽다 *choukta*, I die.

ㅈㅈ *chch* or *j*:

쫓다 *chchyotta*—jyotta, I drive away;

짜다 *chchata*—jatta, taste salt.

ㅈ *ch'*, the sound of *ch* followed by a strong aspirate:

침 *ch'im*, lance;

총 *ch'ong*, gun;

칩 다 *ch'ipta*, cold.

ㄴ (1) *n* as in name: 나라 *nara*, kingdom;

높 다 *nopta*, high.

(2) *l* when preceded or followed by ㄹ :

별 노 *pyelno*—pyello, especially;

발 노 *palno*—pallo, with the foot;

난 리 *nanri*—nalli, war.

(3) mute generally as an initial before the vowel sounds ㅣ, ㅑ *ye* and

ㅓ *yeyi*, sometimes shading into a faint nasal *n* or *ng*:

닉 다 *nikta*—ikta, ripe;

예 적 *nyeichyek* or *ngyeichyek*—yeichek, ancient times;

너 름 *nyeräm*—yeräm, summer;

니 *ni* or *ngi*—i, tooth.

ㅁ (1) *m* as in man: 몸 *mom*, the body;

물 *moul*, water.

(2) *ng* (final) when followed by ㅈ *k*:

섬 기 다 *syemkita*—syengkita, I serve;

감 괴 *kamkeui*—kangkeui, cold in the head.

ㅇ (1) spiritus lenis, or mute initial, always prefixed to vowels in the absence of a vocalised consonant, and hence termed the “pro-consonant”:

아 바 지 *apachi*, father;

연 괴 *yenkeui*, smoke;

울 다 *oulta*, I cry;

요 *yo*, bedding.

(2) *ng* at the close of a syllable:

방 *pang*, a room;
강 *kang*, river;
송곳 *songkot*, awl.

ㅎ (1) *h*, spiritus asper, always separate and distinct, as in *ink-horn*, *short-hand*, etc, and never coalescing with a consonant:

박회 *pakhoi*, a wheel;
곁히 *kyethewi*, beside;
후에 *houei*, after;
학당 *haktang*, school.

(2) faint initial *sh* before the vowel sounds | *i*, | *ye*, | *yei* and | *you*:

힘 *him*—*shim*, strength;
혀 *hye*—*shye*, the tongue;
험 *hyeim*—*shyeim*, number;
흉년 *hyoungnyen*—*shyoungeunyen*, year of famine.

ㅅ (1) *s* when initial, as in *sun*:

삽 *sap*, spade;
사람 *sarām*, man;
삭돈 *sakton*, wages.

(2) *t* when final, as in *bit*:

것 *ket*, thing
밭 *pat*, field;
못 *mot*, nail.

In this latter position however it is subject to two euphonic changes:

(a) resuming its normal *s* sound when followed by another ㅅ *s*:

갓수로 *katsāro*—*kassāro*, with a hat;
못쓸것 *motsseulket*—*mosseulket*, useless thing.

(b) passing into an *n* sound when followed by ㅁ *m* or ㄴ *n*:

못 먹 다 *motmekta*—monmekta, I cannot eat;

빛 나 다 *pitnata*—pinnata, brilliant.

ㅅ *ss* or *z*:

쓰 다 *sseuta*—zeuta, I use;

씻 다 *ssitta*—zitta, I wash;

쏘 이 다 *ssoita*—zoita, strike upon.

ㄷ (1) *l* as in *call* or *milk*, when closing a syllable either singly or in conjunction with ㅋ *k*, ㅁ *m*, or ㅂ *p*:

날 *nal*, day;

발 *pal*, foot;

맑 다 *mälkta*, clear;

끓 다 *salmta*, I boil;

앓 다 *syelpta*, I grieve.

(2) *r* as in *carry*, when between two vowels, or a vowel and the aspirate ㅎ :

마 라 *mara*, don't;

나 라 님 *naranim*, king;

말 흥 다 *marhäta*, I speak.

(3) *n* (initial) in words derived from the Chinese, in which a distinct *l* sound appears in the roots:

릭 일 *läiil* pronounced *näiil* coming day, i.e. to-morrow;

로 인 *loin* pronounced *noin* old man.

뢰 성 *loisyeng*, pronounced *noisyeng*, thunder.

(4) almost mute initial with a faint nasal sound before the vowel sounds

ㅣ *i*, ㅚ *ye* and ㅙ *yei*, in words derived from the Chinese:

리 *ri*—*i*, profit;

령 스 관 *ryengsäkoan*—yengsäkoan, consulate;

례 모 *ryeimo*—yeimo, manners.

VOWELS.

The Corean Alphabet contains eleven vowels:—

아	a	오	o	으	eu
야	ya	요	yo	이	i
어	e (ō, or ŭ)	우	ou (u)	으	ǎ (short)
여	ye (yō, or yŭ)	유	you (yu)		

PRONUNCIATION AND transliteration.

In transliterating these vowels I have deemed it advisable, apart from other considerations, to adhere to the system introduced by the French missionaries in their *Dictionnaire Coréen-Français* and *Grammaire Coréenne*, two monuments of painstaking accuracy and erudition.

No doubt to the employment of the letter *e* to represent the vowel sound 어 some exception may legitimately be taken by an English student. The letter *o* supplemented by a series of diacritical marks might at first sight appear more appropriate. But when we come to a careful consideration of the diphthong combinations derived from this vowel, the use of the letter *o* associated with diacritical marks will be found attended with greater difficulties than the employment of the single letter *e*. Certainly experience proves that the forms *e*, *ye*, *ei* and *yei* will be much less perplexing to the student, and will help to convey a clearer idea of the pronunciation of their sounds, than can ever be done by *ōi*, *yōi*, etc. In these diphthongs *ei* and *yei* exhibit in their transliteration the value of the use of the English *e*, and correspond very much with *ei* in *eight* and *ye* in *yea*. For the vowel 어 itself, no single letter can, for purposes of transliteration, properly define or determine its phonetic value. The sound varies in different words, even in those of the same spelling in Corean. As a general rule it approaches nearest to the “neutral” vowel in *err*, *verge*, *sir*, *bird*, *absurd*, ranging from *ō* short in closed syllables to *ǎ* short in words where the vowel sound is somewhat more prolonged. The letters *e* and *ye* then are only to be accepted as symbols for the Corean vowels 어 and 여—the least objectionable under the circumstances, and especially as obviating elaborate diacritical marks. At the same time the simplicity and regularity of the Corean alphabet will early enable the student, to dispense with all adventitious aids derived from any system of symbols which, however carefully selected for purposes of transliteration, can at best only give an approximation to the vowel sound.

The vowels **아** **오** and **우** are clear, open and distinct, and in sound are fairly represented by their English equivalents *a*, *o* and *ou*, in *father*, *soft* and *uncouth*, while in quantity they are found pronounced either long or short; occasionally they are so prolonged that, judging from the analogy of a few words, it would seem that they must have been followed by the vowel **으** *eu*, and that this must have been gradually dropped in writing—an abbreviation to which the Corean script, down the page, would naturally lend itself.

The vowel **이** has likewise a long and short sound ranging from the long *i* in *ravine* to the shortened vocalization in *pin*, *kin*; but it never possesses the broad sound of *i* in *light*, *life*, etc.

In **으** we have normally the French sound *eu* reproduced and in its diphthong combinations this phonetic is especially apparent; but occasionally this vowel is modified so as to approximate to the sound of *i* or *y* in *pity*.

The vowel **ㅓ** is known to Coreans as *aräi a* or lower *a* in contradistinction to the regular open *a* sound, which they term *ouei a*, or upper *a*; in pronunciation its sound may be best defined as the sound of *ä* short, but more quickly enunciated and occasionally merging into the sound of **으** *eu*, especially in participles and in the Oppositive Case.

In the four forms **아** **여** **요** and **우** we have a series of compound or double vowels constantly occurring in Corean, and consisting of a *y* sound prefixed to the simple vowels *a*, *e*, *o* and *ou*, viz: *ya*, as in the English word *yard*; *ye*, as in *yeoman*; *yö*, as in *yore*; and *you*, as in *youth*. But in many Corean words, and especially after an initial **ㅈ** or **ㅊ** the effect of this *y* sound is merely to lengthen the pronunciation of its radix vowel, with which it coalesces so as practically to disappear. A knowledge of this use and practice will greatly assist the student to a correct pronunciation of many words in Corean: **몇** (how many) is spelt *myet*, but read *met*, as in the English *met*; in **조선** (the native name for the kingdom of Corea), the *y* merely lengthens the vowel sounds *o* and *e*, which are then read with a value and quantity much as in English—*Cho-sen*. The name for the capital of the country **서울** has given rise to constant vagaries, both in pronunciation and in transliteration. The Corean spelling is dissyllabic, **서** *sye*, read *se*, where *e* has the sound of the “neutral” vowel, or *ur* vocal, heard in *err*, *sir*, etc., and **울** *oul*, where *ou* has the English *u* sound heard in *youth*, pronounced, however, with a shorter accent, and nearer the *u* in *pull* than the corresponding sound in *pool*. There is, however, a constant tendency on the part of students to elision, reducing the sound to one syllable, with the pronunciation of *Syoul* (rhyming with *school*), a word **술** which in Corean means *wine*.

TABLE OF VOWEL SOUNDS.

아 *a* as in *father*: 말 *mal*, language;

맛 *mat*, taste.

야 (1) *ya* as in *yard*: 약 *yak*, medicine;

냥 *nyang* 100 cash.

(2) when preceded by ㅏ or ㅓ, the *y* is almost dropped, leaving merely a lengthened *a* sound:

상히 *syang-hăi*—sang-hăi, always;

작별하다 *chyakpyelhăta*--chakpyelhăta, I say farewell.

어 *e* as in *herd* (neutral vowel), with a sound ranging from *ö* short to *ũ* short and a pronunciation that varies even in words of the same spelling:

언덕 *entek*—öntök, a slope; but 어룬 *eroun*—ũroun, elder;

업다 *epta*—öpta, I carry; but 업다 *epta*—ũpta, I have not;

덥다 *tepta*—töpta I cover; but 덥다 *tepta*—tũpta, warm.

여 (1) *ye* as in *yeoman*: 여러 *yere*, several;

여기 *yekeui*, here.

(2) when preceded by ㅏ or ㅓ, the *y* is almost dropped, leaving a lengthened *ě* (neutral vowel) sound:

섭섭하다 *syepsyephăta*—sěpsěphăta, I am sorry;

젖 *chyet*—chět, milk.

(3) occasionally, when preceded by ㅓ or ㅕ, the *y* is almost dropped, and leaves the long *e* sound of *get* in English:

몇 *myet*—mét, how many;

벼 *pye*—pé, paddy.

오 *o* as in *soft*, with the regular sound of *o* in English, varying between the *o* of *or* and *ore*:

모도 *moto*, altogether;

산골 *sankol*, a dale.

요 (1) *yo* as in *yore*: 욕 *yok*, abuse;

요란 *yoran*, tumult.

(2) when preceded by ㅅ or ㅈ, the *y* is almost dropped, leaving merely a long *o* sound: 소문 *syomoun*—somoun, rumour;

좁다 *chyopta*—chopta, narrow.

우 *ou* as in *uncouth*, approximating more to the *u* sound in *pull*, than the *oo* sound in *pool*: 문 *moun*, a door:

불 *poul*, fire.

But at times this sound is distinctly prolonged:

Compare 눈 *noŭn*—noon, snow, with 눈 *noŭn*, the eye.

유 (1) *you* as in *youth*: 유모 *youmo*, nurse;

윤달 *yountäl*, intercalary month.

(2) when preceded by ㅅ or ㅈ, the *y* is almost dropped, leaving merely a long *ou* sound: 술 *syoul*—soŭl, wine;

주인 *chyouin*—choŭin, landlord.

으 (1) *eu* as in the French *peu*:

그 *keu*, that;

스물 *seumoul*, twenty.

(2) *i* or *y*, as in *pity*:

김서방 *keumsyepang*—kimsyepang, Mr. Kim;

슬라 *scult'a*—silt'a, I refuse.

이 *i* with a sound varying from *i* short in *pin*, *chin*, etc. to *i* long in *ravine*:

Compare 긴하다 *kŭnhäta*, important, with 길다 *kŭlta*, long;

비하다 *pŭhäta*, I compare, with 비단 *pŭtan*, silk.

ㅅ *ä* as in *tap*, with the sound of *a* distinctly shortened:

Compare 말 *mäl*, a horse, with 말 *mal*, speech;

까지 *khäcki*, until, with 가지 *kachi*, a branch.

DIPHTHONGS.

In order to meet the vocal sounds which their alphabet so far failed to express, the Koreans very aptly availed themselves of certain diphthong combinations and thereby evolved twelve distinct forms and sounds:—

애 ai	외 oi	와 oa
의 äi	위 oui	왜 oai
에 ei	유 youi	위 oue
예 yei	의 eui	웨 ouei

PRONUNCIATION AND TRANSLITERATION.

애 ai. In enunciation, these two diphthongs are practically identical, while
의 äi. in sound they range from the open *ai* in *main* (mane), to the shorter vocalization of *ai* in *said* (sed); the difference is generally regulated by the accent or emphasis with which they are pronounced:

Compare 대신 *taisin*, minister, with 되신 *täisin*, on behalf of;
새로 *sairo*, newly, with 되로 *täiro*, according to.

에 ei. This diphthong has the sound of the English *e* in *get*, *met*, etc., but at times is found prolonged, so as to correspond with the *ei* in *eight*:

Compare 전에 *chyenei*, before, with 셋 *seit*, three.

예 yei. In this diphthong we have the *y* sound prefixed to 에 *ei*, as in *yes*, *yea*.

예비하다 *yeipihäta*, I prepare.

외 oi. (1) As a general rule, in closed syllables this diphthong approximates closely to the English *oi* in *soil*:

되시다 *moisita*, I serve.

(2) but in open monosyllables it resembles the German modified *o*:

쇠 *soi—sō*, iron;

죄 *choi—chō*, crime;

보 *poi—pō*, linen;

되다 I become, may be read either *toita* or *tōta*, but has more often the latter sound.

위 *oui*. (1) This diphthong, in an open syllable and not preceded by a consonant, is fairly represented both in sound and spelling by the French *oui*, or English *we*:

위 엄 *ouiem*—weōm, dignity;

(2) but when preceded by a consonant, the sound of the two vowels **우** *ou* and **이** *i* further coalesces and approximates nearly to the German *ü*:

뒤 *toui*—tū, behind;

(3) in many words, especially after an initial *p*, the vowel sound *ou* disappears, leaving only a long *i* sound as in the English *fatigue*:

비 *poui*—pí, a broom;

빈 방 *pouin pang*—pin pang, empty room.

위 *youi*. This diphthong, which appears only in a few words—all derived from Chinese and all commencing with the aspirated check **ㄱ**—has the sound of *oui* with *y* prefixed: but, instead of being clearly pronounced, the *y* has merely the effect of prolonging the quantity of the original *oui*:

취 흥 다 *ch'youihäta*—choühäta, I am drunk.

의 *eui*. This sound is one of considerable difficulty to explain, for, as the two vowels do not distinctly coalesce, it cannot be regarded as a diphthong proper. In open syllables it may be defined as a short *ü*—with the regular sound of *ü*, not like the English *w*—joined to the vowel *i*. But when preceded by a consonant, the *ü* sound tends to disappear, leaving only the vowel *i* to be clearly enunciated, with a sound much like that of *i* in *wick*:

Compare **의 심** *euisim*—üsim, doubt, with **기 호** *keuiho*—kiho, flag.

와 *oa*. The value and quantity of the *o* in *oa* here corresponds with the vowel *u*, which, when joined to the open *a* (as in *father*), produces a sound represented by the English *ua* in *quaff*, or *wa* in *waft*:

이 리 와 *iri oa*—iri wa, come here:

활 *hoal*—hwal, a bow;

과 부 *koapou*—kwapou, a widow.

왜 *oai*. In this diphthong, which rarely occurs in Korean words, we have the vowel **오** *o* and the diphthong **애** *ai* coalescing, so as to produce the sound of the English *wai* in *wait*,—the *o* having the force of *u* or *w* as in the case of the preceding diphthong:

왜 *oai*—*xai*, Japanese;

해 *hoai*—*hwai*, torch;

왜 풍 *oai'oung*—*waip'oung*, typhoon.

위 *oue*. The phonetic value of the **우** *ou* here is a *w* sound with a quantity somewhat more prolonged than the *u* or *w* in the two previous cases, while the **어** sound corresponds to the short *ō*. As a general rule, the pronunciation of the English *wo* in *won* may be accepted as giving a fair rendering of the sound of this diphthong:

원 망 *ouenmang*—*wonmang*, discontent;

위 *ouei*. Here we have the vowel **우** *ou* and the diphthong **에** coalescing so as to produce a sound approaching to the English *ue* in *quell* or in *well*:

궤 *kouei*, box;

위 *ouei*, why?;

궤 방 *kouei'pang*, slander.

NOUNS.

SYSTEM OF DECLENSION.

The chief feature in the declension of Corean nouns is the regular system of agglutination employed to express case relation. The noun-root remains unchanged throughout the declension, or is at most only slightly modified so as to meet the requirements of Corean principles of euphony, viz: ease in enunciation of consonants and harmonic affinity in vowel sounds.

Every Corean noun has normally, in addition to the root-form, nine different formal agglutinations expressive of case relation. But it should be observed at the outset that, while these case endings appear regularly in vernacular *writing*, there is in *conversation* a constant tendency to dispense with their use, in consequence of their somewhat cumbersome character. This is especially marked in the case of the Nominative, the Genitive and the Accusative, the root-form of the Noun being constantly employed in their stead without any loss in perspicuity of meaning. The terminations for the Instrumental, the Locative and Ablative cases are more regularly retained in Corean colloquial; and, though the noun-root may at times be loosely employed in the place of the Dative, Coreans desiring to be accurately understood are careful to add one of the case-endings or post-positions expressive of this case relation.

PARADIGM OF CASE SUFFIXES.

1. *Root Form*: may be used in the place of almost any case, remaining unchanged.
2. *Nominative*: (subject of sentence), *i*, *si*, *ch'i*, *ka* or *hi*.
3. *Instrumental*: by, with, for, through, to, towards, etc., *euro*, *no*, *säro*, *chäro*, *ro* or *heuro*.
4. *Genitive*: of (possessive), *eui*, *säi* or *heui*.
5. *Dative*: to, unto, etc., *euikei*, *säikei*, *heuikei*, or in the contracted forms *kei*, *kkei*, *kkeui*.
6. *Accusative*: (object of sentence) *eul*, *seul*, *ch'eul*, *reul* or *heul*.
7. *Vocative*: oh! *a* or *ya*.
8. *Locative*: in, on, at, to, into etc., *ei*, *säi* or *hei*.
9. *Ablative*: from, since, at, etc., *eisye*, *säisye* or *heisye*.
10. *Oppositive*: as for, with reference to, etc., *eun*, *seun*, *ch'eun*, *neun* or *heun*.

In the *Accusative* and *Oppositive* cases *āl*, *ān* etc. are frequently substituted for *eul*, *eun* etc. The two vowel sounds *ā* and *eu* appear to be interchangeable in this position, the form of the Corean *ā*—a small dot—being better adapted for speed in writing than *eu*, which is represented by a long horizontal stroke. In pronunciation, however, the sound of *ā* in this position approximates more nearly to the sound of *eu* than to its strictly proper sound of *ā* short.

The *eu* of the *Genitive* *eui* and the *Dative* *euikei* is generally dropped when preceded by an open vowel at the end of the noun-root, the *i* being further modified and coalescing with the final vowel of the root, so as to form a distinct diphthong sound. Thus *soichyet* is regularly used for *socui chyet*, cow's milk, and the *Dative* *soeuikei* is also contracted into *soikei*, the value of *oi* in both instances being that of a pure diphthong, in which the *o* and *i* coalesce and give a sound indistinguishable from *ō* in German.

In the *Dative* case, the *eui* of *euikei* is frequently dropped, leaving only *kei* as the distinctive *Dative* ending, and this is generally further modified into *kkei* or *kkeui* for euphony. Thus

말께	시러라	하늘님 께	빌다
mālkkei	sirera	hanālnim kkeui	pilta
to horse	load	to heaven	I pray
(Load the horse.)		(I pray to heaven.)	

This last form is generally used as an honorific, implying respect on the part of the speaker.

ON THE FORM AND USE OF THE CASE SUFFIXES.

For words closed by a consonant the *Nominative* ends in *i*, which is in some cases aspirated or modified into *si* or *ch'i*, so as to bring the case-ending into euphonic accord with the final consonant of the noun-root. In nouns terminating with an open vowel, however, the *Nominative* appears in the form of *ka*, or *hi* where an aspirate is required.

For the *Accusative* case *eul* is the distinctive ending, and for the *Genitive*, *eui*; but both these forms are subject to the various modifications enumerated in the *Paradigm* of case suffixes.

The normal form of the *Dative* case ending is *euikei*. This appears, however, like the post-positions 안테, 데려 and 데려, which are frequently substituted for it, to be properly restricted to persons and animate objects. It is moreover frequently subject to modifications and contractions, as specified in the *Paradigm* above given.

The *Instrumental* case ends normally in *ro*, but assumes the modified form of *no*, in accordance with principles of Corean euphony, when the case-ending is immediately preceded by an *l* at the end of the noun-root. This case, in addition to its strictly *Instrumental* sense of *by*, *with*, etc., very frequently bears a final sense, being used to express *purpose for*, and *direction through or towards*—ideas obviously consequent open or evolved from the idea of instrumentality. We thus find it constantly used with nouns of place and names of places, instead of the locative ending, *e.g.*

집으로 간다 is equivalent to 집에 간다 I go home.

There are, however, two proper forms expressive of local case-relation :

(1) the *Locative* agglutination *ei*, normally used where *rest in* or *on* or *direction towards* is implied;

(2) the *Ablative* agglutination *eisye* normally used where *direction from* has to be expressed. But at times these two forms appear to be interchanged, the *sye* of *eisye* being regarded as a merely enclitic particle added for the sake of euphony; and the *Ablative* form thus sometimes bears a purely locative sense, especially in the case of nouns denoting inanimate objects.

The commonest form of the *Vocative* is that which ends in *a*; but this case suffix is often dispensed with entirely, its place being frequently filled by one of the exclamatory interjections with which the language abounds.

In addition to these case-endings, the Coreans possess a form peculiar to their language, to which has been assigned the name of the *Oppositive* case. Ending normally in *eun* or *an*, this case has a meaning and use precisely equivalent to the English prepositional phrase *as for*, *with reference* to etc. It occurs constantly in both colloquial and written Corean; it is sometimes even added to the noun root and used as subject instead of the *Nominative* case. Its use is always to mark the contradistinction of two opposing ideas or propositions, and from this circumstance it has derived its name of *Oppositive*. It is not restricted to nouns alone, for nearly every part of speech may receive the suffix, where two ideas are contrasted as placed in opposition. The suffix has no independent use or meaning as a Corean word, but being chiefly employed with nouns the form has been included among the case endings for convenience of reference and explanation.

Similar case-endings are likewise found in the declension of the pronouns; only in the *Genitive* case *eui* is contracted into *i* for sake of euphony after the open vowel sounds of the root forms 내 my, and 네 your, appearing for instance, instead of 나의 and 너의. And a similar contraction also occurs frequently in the *Dative* case. The pronouns in fact follow on this point the rule already given for nouns proper, where root form ends in an open vowel.

METHODS OF DENOTING NUMBER, GENDER, &c.

The Korean noun possesses no regular inflexion for Number—the suffix *teul*, which is occasionally utilized for this purpose, taking all the case terminations of a regular noun in the singular. But this *teul* is not properly an agglutination for the plural; for in Korean, nouns must be rendered either singular or plural according to the context or meaning of the speaker as may be best gathered by the listener. When *teul* is affixed to a noun, it is chiefly employed to indicate or express an *indefinite* number. Thus *hăn sarām oatta*, one man came; *tou sarām oatta*, two men came; but *sarām teul oatta*, men came, implying an *indefinite* number.

No distinction for Gender exists in Korean as an inflexional form. When sex has to be specially indicated, independent names are employed to designate the object and its sex, or where such names or nouns are wanting in the language, resort is had to the two prefixes *am* (female) and *sout* (male) placed immediately before the noun.

In Korean there are no Articles properly so-called. The demonstrative pronouns are however employed with a meaning and use, corresponding to the definite article in English; and the Korean numeral *hăn* (one) used as an adjective, qualifying and prefixed to the noun, may legitimately be translated *a* or *an* for our English indefinite article.

N.B.—With regard to the following declension tables, it should be observed that, though all the case endings have for the sake of completeness been given with each of the nouns, they are not by any means all equally used thus in every day speech. And in particular it should be noted that the Dative ending in *euikei* appears strictly to be hardly, if ever, used except with personal nouns.

TABLE OF DECLENSIONS.

Nouns may be declined as follows.

(1) where the Root ends in *k*, *m*, *n*, *ng* and *p*:—

Root	손	son	hand.
Nominative	손이	son-i	the hand.
Instrumental	손으로	son-euro	by the hand.
Genitive	손의	son-eui	of the hand.
Dative	손에게	son-euikai	to the hand.
Accusative	손을	son-eul	the hand.
Vocative	손아	son-a	oh! the hand.
Locative	손에	son-ei	in the hand.
Ablative	손에서	son-eisye	from the hand.
Oppositive	손은	son-eun	as for the hand.

(2) Where the Root ends in *l*:—

Root	발	pal	foot.
Nominative	발이	pari	the foot.
Instrumental	발로	pallo	by the foot.
Genitive	발의	pareui	of the foot.
Dative	발에게	pareuikai	to the foot.
Accusative	발을	pareul	the foot.
Vocative	발아	para	oh! the foot.
Locative	발에	parei	in the foot.
Ablative	발에서	pareisye	from the foot.
Oppositive	발은	pareun	as for the foot.

(3) When the Root ends in *t* (sometimes in *p*) by adding *sī*, etc. for certain words, and *ch'i* etc. for others:—

Root	갓	kat	hat.
Nominative	갓시	kassi	the hat.
Instrumental	갓스 로	kassāro	by the hat.
Genitive	갓식	kassāi	of the hat.
Dative	갓식 게	kassāi kei	to the hat.
Accusative	갓슬	kasseul	the hat.
Vocative	갓아	kata	oh! the hat.
Locative	갓식	kassāi	in the hat.
Ablative	갓식 서	kassāisye	from the hat.
Oppositive	갓슨	kasseeun	as for the hat.

Root	밭	pat	field.
Nominative	밭치	patch'i	the field.
Instrumental	밭츠 로	patch'āro	by the field.
Genitive	밭히	patheui	of the field.
Dative	밭히 게	patheui kei	to the field.
Accusative	밭홀	patheul	} the field.
	밭출	patch'eul	
Vocative	밭아	pata	oh! the field.
Locative	밭혜	pathei	in the field.
Ablative	밭혜 서	patheisye	from the field.
Oppositive	밭흔	patheun	} as for the field.
	밭춘	patch'eun	

(4) When the root ends in a vowel, by adding *ka* etc. for certain words, and *hi* etc. for others:—

Root	소	so	bull.
Nominative	소가	soka	the bull.
Instrumental	소로	soro	by the bull.
Genitive	소의	soeui	of the bull.
Dative	소의게	soeuikei	to the bull.
Accusative	소를	soreul	the bull.
Vocative	소야	soya	oh! the bull.
Locative	소에	soei	in the bull.
Ablative	소에서	soeisyse	from the bull.
Oppositive	소는	soneun	as for the bull.
<hr/>			
Root	나라	nara	kingdom.
Nominative	나라히	narahi	the kingdom.
Instrumental	나라호로	naraheuro	by the kingdom.
Genitive	나라히	naraheui	of the kingdom.
Dative	나라히게	naraheuikei	to the kingdom.
Accusative	나라흘	naraheul	the kingdom.
Vocative	나라야	naraya	oh! the kingdom.
Locative	나라헤	narahei	in the kingdom.
Ablative	나라헤서	naraheisyse	from the kingdom.
Oppositive	나라흔	naraheun	as for the kingdom.

EXERCISE I.

1. 문 여러
 moun yere
 door open
 Open the door.
2. 문 다더
 moun tate
 door shut
 Shut the door.
3. 나히 얼마
 nahi elma
 age how much
 What is your age?
4. 책 부인의게 가져 가
 ch'aik pouineuikēi kachye ka
 book to the lady having taken go
 Take the book to the lady.
5. 영국에서 갓 왔소
 yengkoukeisye kat oasso
 from England just come
 I have just come from England.
6. 산은 높고 길은 험하고
 saneun nopko kireun hemhāo
 as for hill it is high and as for road it is dangerous
 The hills are high and the road dangerous.
7. 붓으로 쓰오
 poussāro sseuo
 by pen write
 Write with a pen.
8. 발로 밟으라
 pallo pālpera
 by foot tread
 Stamp with the foot.

EXERCISE II.

1. 갑슬 주었다
 kapsoul chouetta
 price have given
 I have given the price.

2. 비로 쓰러라
 pouiro sseurera
 by broom sweep
 Sweep it with a broom.

3. 소의게 시러라
 soenikei sirera
 to bullock load
 Load the bullock.

4. 그 양반의 부인
 keu nyang paneui pouin
 that of gentleman wife
 That gentleman's wife.

5. 집을 잘 지었소
 chipeul chal chieso.
 house well has built
 He has built the house well.

6. 오늘은 님군의 탄일이오
 onäleun nimkounoui t'anil io
 as for to-day of the king birthday it is
 To-day is the king's birthday.

7. 집에서 왔다
 chipeisye oatta
 from house have come.
 I came from home.

8. 비로 가거라
 päiro kakera
 by boat go
 Go by boat.

EXERCISE III.

1.

발 이	몹시	압 하
pari	mopsi	apha
foot	bad	sore

My foot is exceedingly sore.

2.

다리	압 하	못	가 오
tari	apha	mot	kao
leg	sore	not	go

My leg is sore and I can't go.

3.

음식	맛시	업 소
eumsik	massi	epso
food	relish	has not

I have no appetite.

4.

밤에	눈 이	왔다
pamei	nouni	oatta
in night	snow	has come

Snow fell during the night.

5.

강	물	어 렷 소
kang	moul	eresso
river	water	has frozen

The river has frozen.

6.

길	가 기	어 렷 소
kil	kaki	eryepso
road	to go	is difficult

It is difficult travelling.

7.

비가	올 뜻	하 오
pika	ol tteut	hăo
rain	coming intention	makes

It looks like rain.

8.

말	타 고	가 겠 다
māl	t'ā-ko	kakeitta
horse	ride-and	will go

I will go on horse back.

EXERCISE IV.

1. 날 이 칩 다 불 때 여 라
 nari ch'ipta poul ttaiyera
 day is cold fire kindle
 The weather is cold ; light a fire.
2. 옷 얼 는 닙 어 라
 ot elleun nipera
 clothes quickly dress
 Dress yourself quickly.
3. 밥 가 저 오 너 라
 pap kachye onera
 rice having taken come
 Bring dinner.
4. 손님 흥 나 왔 소
 sonnim hāna oasso
 guest one has come
 A guest has arrived.
5. 사 름 만 히 온 다
 sarām manhi onta
 men many come
 There are several men coming.
6. 방 에 드 려 노 하 라
 pangei teurye nohara
 in room having entered put
 Put it into the room.
7. 교 군 군 불 너
 kyokoun-koun poulle
 chair-coolies call
 Send for the chair-coolies.
8. 말 안 장 지 워 라
 māl anchang chiouera
 horse saddle saddle
 Saddle the pony.

PRONOUNS.

(1) PERSONAL.

Root	나	na	I.
Nominative	내	nai	} I.
	내가	naika	
Instrumental	날	nallo	by me.
Genitive	내	nai	my, mine.
Dative	내게	naikei	to me.
Accusative	날	nal	} me.
	나를	nareul	
Oppositive	나논	nanān	as for me.

Root	우리	ouri	we.
Nominative	우리	ouri	} we.
	우리가	ourika	
Instrumental	우리로	ouriro	by us.
Genitive	우리	ouri	our.
Dative	우리게	ourikei	to us.
Accusative	우리를	ourireul	us.
Oppositive	우리논	ourinān	as for us.

Root	너	ne	thou.
Nominative	네		} thou.
	네가	neika	
Instrumental	넌	nello	by thee.
Genitive	네	nei	thy, thine.
Dative	네게	neikei	to thee.
Accusative	너를	neroul	thee.
Oppositive	너는	nenăn	as for thee.

Root	너희	neheui	you.
Nominative	너희	neheui	} you.
	너희가	neheuika	
Instrumental	너희로	neheuiro	by you.
Genitive	너희	neheui	your.
Dative	너희게	neheuikei	to you.
Accusative	너희를	neheuireul	you.
Oppositive	너희는	neheuinăn	as for you.

(2) DEMONSTRATIVE.

더	chye	He, she, it, they, that, (implying distance).
그	keu	that
이	i	this (implying nearness).

These demonstrative pronouns are all capable of declension on the usual model. Thus we find—

Root	이	i	this.
Nominative	이 가	ika	this.
Instrumental	일 노	illo	by, or with this.
Accusative	이 를	ireul	this.
Oppositive	이 는	inān	as for this.

But with the exception of the nominative, even these cases are but little used; the root forms being most commonly employed in conjunction with substantives like **것** for things, or **사람** for persons, which bear the inflexions instead of the pronouns, the latter (like adjectives) remaining indeclinable in this position, *e.g.*

더	사	를	불	너	와
chye	sarāmeul		poulle	oa	
that	man		having called	come	
Go and call him.					

(3) POSSESSIVE.

Strictly speaking, there are no possessive pronouns in Korean. Their place is taken by the Genitive cases of the personal and demonstrative pronouns, thus,

우리	나라	내	아들
ouri	nara	nai	atāl
Our	country.	My	son.

(4) INTERROGATIVE.

누	nou	} who ? (of persons)
누구	noukou	
어느	enă	which ? what ? (of persons and things)
엇던	etten	which ? what ? (of persons and things)
무슴	mousăm	what ? (of persons and things)
무엇	mouet	what ? (of things)

어느, 엇던 and 무슴 are rarely, if ever, declined.

But 누 or 누구 and 무엇 are capable of regular declension, as follows :—

Root	누	nou	who.
Nominative	누구	noukou	} who.
	누가	nouka	
	누	noui	
	누가	nouika	
Instrumental	누로	nouiro	by whom.
Genitive	누	noui	of whom.
Dative	누게	nouikei	to whom.
Accusative	누를	nourăl	} whom.
	누구를	noukourăl	
Oppositive	누는	nouinăn	} as to whom.
	누구는	noukounan	

Root	무엇	mouet	what.
Nominative	무어시	mouesi	what.
Instrumental	무얼노	mouello	} by what.
	무어스로	mouesáro	
Accusative	무어슬	mouesäl	what.
Locative	무어시	mouesäi	in what.
Oppositive	무어슨	mouesän	as for what.

(5) REFLEXIVE.

자기	chäkeui	} himself, herself, itself, oneself.
저	che	
제	chei	
제가	cheika	} himself, of himself, itself, of itself, &c., &c. (i.e. instinctively, of its own accord).
절노	chyello	
스스로	seusáro	
서로	sero	} one another, each other (reciprocal).
피차	pich'a	
친히	ch'inhi	} one self, himself, &c., &c. (i.e. in person).
손조	soncho	
손쥬	sonsyou	

(6) INDEFINITE.

All	다	ta.
	모도	moto.
	온	on (prefix).
Any	아모	amo.
Any whatever	아모던지	amotenchi.
Each, every	각	kak.
	식	sik.
	믹	măi (prefix).
	마 다	mata (suffix).
Many	만 히	manhi.
Other, another	다른	tarăn.
Several	여 러	yere.
Such	이 런	iren.
	더 런	chyeren.
	그 런	keuren.
Whatever	엇 더 런 지	ettet'enchi.
	암 만	amman.
Whoever	누 구 던 지	noukoutenchi.
	무 론	mouron (prefix).

NOTE 1.—“*Each*” and “*Every*” are frequently expressed by repeating the noun itself without any pronoun prefixed, thus:—*ta-tari* for *tal-tari* (monthly), *na-nari* for *nal-nari* (daily) &c.

NOTE 2.—In addition to the use of *tenchi* or *t'enchi* as an enclitic particle to signify *ever*, the suffix *na* is frequently employed but with a more restrictive sense, meaning “any at least”, “although”, “no matter what,” “any whatever” &c.

NOTE 3.—The indefinite pronouns *some*, *any*, *somebody*, *anybody*, etc., are constantly rendered by the use of the interrogatives **누구**, **엇던** and **무슴** Thus—

누구 가겠소
Who will go

may mean either *Who will go?* or *Someone will go*;

엇던 사람이 그러케 한다
which man thus do

may mean either *What sort of men act thus?* or *there are men who act thus*;

무슴 볼 일 잇소
what about to see work is

may mean either *What work is there to be done?* or *there is some work to be done*.

And, in precisely the same way, the interrogative adverbs **언제** *when?* **몇** *how many?* and **어디** *where?* are frequently used with the indefinite sense of *sometimes* or *by and by*, *several*, and *somewhere*, respectively.

(7) RELATIVE.

Relative pronouns as such are unknown in the Korean language, but Relative clauses are rendered by means of Relative Participles, joined as an Adjective to the antecedent Noun—present, past or future, according to the nature of the time required in the Relative clause.

EXERCISE V.

1. 우리가 언제 가겠소
 ourika enchei kakeisso
 we when will go
 When will we go?
2. 너희 어디 가느냐
 neheui etäi kanänya
 you where go
 Where are you going?
3. 나는 돈 없소
 nanān ton epso
 as for me money have not
 I have no money.
4. 너는 부자 되엿다
 nenān pouchya toiyetta
 as for you rich have become
 You have grown rich.
5. 나를 찾자 왔소
 nareul ch'acha oasso
 me seek have come
 Are you looking for me?
6. 우리 집이 가깝소
 ouri chipi katkapsō
 our house near
 Our house is near.
7. 제가 잘 못 하엿소
 † cheika chal mot hāyesso
 oneself well not have done
 I beg to apologize.
8. 그 일이 네 탓시오
 keu iri noui t'ässio
 that work whose fault is
 Whose fault is this?

† "cheika" is used for the sake of humility and means "I myself."

EXERCISE VI.

1.

누구를

noukoureul
whom

찾소

ch'asso
seek

For whom are you looking?

2.

한

hǎn
one

냥

nyang
nyang

씩

sik
each

주오

chouo
give

Give them a hundred cash each.

3.

각

kak
each

처에

ch'yeei
in place

다

ta
all

잇소

isso
are

There are some everywhere.

4.

날

nal
day

마다

mata
each

무엇

mouet
what

하오

hǎo
make

What do you do daily?

5.

아모

amo
any

별

pyel
special

일

il
work

업소

epsō
is not

I do nothing in particular.

여러

yere
several

가지

kachi
kinds

다

ta
all

봅세다

popsyeita
let us see

Let us examine the whole lot.

한

nan-natch'i
one by one

낫

natch'i

치

chipe
nip

담어라

tamera
fill

Take and pack them one by one.

8.

일노

illo
by this

항상

hǎngsyang
continually

념녀

nyemnye
anxiety

되오

toio
become

I am always anxious about this.

EXERCISE VII.

1. 물건 모든 다 사 왔소
 moulken moto ta sa oasso
 articles all all buy have come

Have you bought the whole of the articles?

2. 아모던지 와서 가져 가거라
 amotenchi oasye kachye kakera
 any whatever having come take go

Whoever comes let him take it away.

3. 어디든지 내가 따르간다
 etäitenchi naika ttäräkanta
 wherever I follow

Wherever you go I will follow.

4. 아모 일이 나 조심하오
 amo iri-na chosimhăo
 any work-ever careful

Whatever you do be careful.

5. 아모 거시나 뜻 대로 쓰오
 amo kesi-na tteut täiro sseuo
 any thing-ever intention according use

Use any article you like.

6. 그 사람 오는 거슬 친히 보았소
 keu sarām onān kesāl ch'inhi poasso
 that man coming thing myself saw

I myself saw the man coming.

7. 이 집을 내가 손조 지었소
 i chipeul naika soncho chresso
 this house I personally made

I built this house myself.

8. 어느 사람인지 네가 몰나
 enā saram-inchi naika molla
 what man may-be I do not know

I cannot tell which man it is.

EXERCISE VIII.

(Relatives).

1. 어제 보낸 편지 일히 버렸소
 echei ponain p'yenchi ilhe p'aryesso
 yesterday sent letter lost

The letter I sent yesterday is lost.

2. 지금 먹는 약 맛지 쓰다
 chikeum meknän yak massi sse ita
 now eating medicine taste bitter

The medicine that I am now taking tastes bitter.

3. 우리 사 온 책 어디 있느냐
 ouri sa-on ch'äik etäi innänya
 we buy-came book where are

Where are the books that we bought?

4. 우리 길에서 만났던 그 의원 왔소
 ouri kireisye mannatten keu eui ouen oasso
 we on the road met that doctor came

The Doctor we met on the road has arrived.

5. 나 말한 것 다 되었나
 na marhän ket ta toiyenna
 I said thing all have become

Have you done what I told you?

6. 더 모군 가져 갈 짐 무겁다
 chye mokoun kachye kal chim moukepta
 that coolie taken going load is heavy

That is a heavy load the coolie is going to take.

7. 우리 건너 갈 물이 깊다
 ouri kenne-kal mouri kipta
 we across-about-to-go water deep

The river we have to cross is deep.

8. 우리 먹는 물 우물에서 난다
 ouri meknän moul oumoureisye nanta
 we drinking water from well issues

The water we drink comes from the well.

PRONOMINAL SUBSTITUTES.

Instead of employing the regular personal pronouns, Koreans constantly resort to substitutes of an honorific character, indicative of the speakers' relative rank &c., and mostly derived from Chinese. Among those most commonly used are the following:—

제	chyei	
제가	chyeika	—
즈니	chănăi	
당신	tangsin	當身
택	tăik	宅
로형	nohyeng	老兄
쇼인	syo-in	小人
시성	sisăing	侍生
성	săing	生
대감	taikam	大監
령감	nyengkam	令監
공	kong	公
대인	tai-in	大人

Chyei and *chyeika*, when used in the first person or of a third person not present, have a depreciatory or humble sense, but for the second person it is employed familiarly among friends in speaking to one another or in addressing immediate dependants.

Chănăi is generally restricted to familiar intercourse among friends and relations or is used in addressing aged retainers and inferiors, where one desires to be very courteous and considerate.

Tangsin is derived from two Chinese words, meaning “representing body”. It is an honorific for addressing superiors,—“*Sir*”.

Taik is a word of Chinese origin, meaning “house” or “mansion,” though its use as a pronominal substitute is a purely Corean idiom. It is used respectfully for “*you*” among equals in rank, being a less formal term than *tangsin* and less familiar than *chănăi*.

Nohyeng, or "elder brother," is a word of Chinese origin in constant use among Koreans, as a substitute for the pronoun "*you*" in conversation between equals.

Syoin, or "small man," is derived from the Chinese, and is employed by the common people, when speaking of themselves before their superiors, or by persons of military rank before civil officers.

Sisaing, or "attendant born," is derived from the Chinese, and is used by inferiors in official rank in speaking of themselves to their superiors, and also, for the sake of courtesy and politeness, among equals in rank.

Saing, which is derived from the Chinese and means "born," is the form employed by members of the educated classes, who have no official rank, when speaking of themselves before their superiors.

Taikam, is derived from two Chinese words and means "Great superintendent." It is restricted to High Ministers of state, and may very accurately be translated "excellency.

Ryeng kam, from two Chinese words meaning "command superintendent" is the correct form for addressing officials of less exalted rank, though it may also be used of very subordinate officers, when the speaker wishes to be very polite.

Kong and *Tai-in* are two terms introduced into Korea from Japan and China respectively, consequent on the opening of the country to foreign trade and intercourse:

Kong is strictly a Chinese word of polite signification and may properly be held to correspond with our English "*Mr.*," while as an honorific it has much the same force and use as the Korean term *taik*;

Tai-in is derived from the two Chinese words "Great man", and is now constantly used in speaking of, or to foreign officials.

N. B.—No attempt will be made on subsequent pages to distinguish by a diacritical mark the two sounds *of* and *o* in the transliteration of En Moun.

NUMERALS.

CARDINAL.

	CHINESE.		COREAN.
1	일	il	하나 hana
2	이	i	둘 toul
3	삼	sam	셋 seit
4	스	sa	넷 neit
5	오	o	다섯 tasat
6	륙	ryouk	여섯 yesat
7	칠	ch'il	일곱 nilkop
8	팔	p'al	여덟 yetalp
9	구	kou	아홉 ahop
10	십	sip	열 yel
11	십일	sipil	열하나 yel hana
12	십이	sipi, etc.	열둘 yel toul, etc.
20	이십	i sip	스물 seumoul
21	이십일	i sipil	스물하나 seumoul hana
22	이십이	i sipi, etc.	스물둘 seumoul toul, etc.
30	삼십	sam sip	서른 syerheun
40	사십	sa sip	마흔 maheun
50	오십	o sip	쉰 souin
60	륙십	ryouk sip	예순 yeisyoun
70	칠십	ch'il sip	일흔 nilheun
80	팔십	p'al sip	여든 yeteun
90	구십	kou sip	아흔 aheun

100	일 백	il paik	} Chinese Numerals for which there are no pure Korean equivalents.
200	이 백	i paik, etc.	
1000	일 천	il ch'yen	
2000	이 천	i ch'yen, etc.	
10,000	일 만	il man, etc.	

ORDINAL.

		COREAN.		CHINESE.
First	첫 지	chetchai	데 일	chyei il
Second	둘 지	toulchai	데 이	chyei i
Third	셋 지	seitchai	데 삼	chyei sam
Fourth	넷 지	neitchai, etc.	데 스	chyei sa, etc.

ORDINAL ADVERBS.

Firstly	하 나 혼	hanaheun	일 혼	ilheun
Secondly	둘 혼	tourheun	이 논	inan
Thirdly	세 슌	seiseun	삼 은	sameun
Fourthly	네 혼	neiheun	스 논	saran
Fifthly	다 슷 슌	tasasseun	오 논	onan
Sixthly	여 슷 슌	yesasseun	륙 은	ryoukeun
Seventhly	닐 곱 은	nilkopeun	칠 은	ch'ireun
Eighthly	여 뽇 은	yetalpeun	팔 은	p'areun
Ninthly	아 홉 은	ahopeun	구 논	kounan
Tenthly	열 혼	yelheun, etc.	십 은	sipeun, etc.

Most of the Korean numerals are thus drawn from Chinese, and before words of Chinese origin such numerals are generally used ; while the Korean numerals proper, which only extend from one to ninety-nine, are conjoined with words of Korean origin or with such Chinese derivatives as are thoroughly assimilated into current colloquial ; thus *sei nal*, three days, are both purely Korean words but *sam il*, three days, are Chinese.

ABBREVIATED FORMS OF NUMERALS.

The first eight Korean numerals constantly occur in abbreviated forms, which are most frequently used in reckoning money, weight, measures, time etc. And these variations, in accordance with the requirements of Korean euphony, depend for their exact form on the initial consonant of the noun which they qualify. Thus we find—

한	han	for	하나	hana, one.
두	tou	for	둘	toul, two.
서	se	}	셋	seit, three.
세	sei			
석	sek			
너	ne	}	넷	neit, four.
네	nei			
넉	nek			
닷	tat	}	다섯	tasat, five.
대	tai			
엿	yet			
여	ye	}	여섯	yesat, six.
닐	nil			
엿	yet			
			닐곱	nilkop, seven.
			여덟	yetalp, eight.

To give the idea of approximation, conveyed by our English idiom “two or three,” etc., the full or abbreviated forms of the Korean numerals are used in pairs, without any conjunction; and in this position even the abbreviated forms are sometimes still further shortened. Thus—

한 두 사람을

han tou saram

One or two men.

두 세 가지 or 두어 가지

tou sei kachi toue kachi

Two or three kinds.

세	네	날	or	서너	날	Three or four days.
sei	nei	nal		sene	nal	
네	다섯	집	or	너댓	집	Four or five houses.
nei	tasat	chip		netet	chip	
대	여섯	근	or	닷	근	Five or six pounds.
tai	yesat	keun		tait	keun	
여	닐곱	그릇				Six or seven basins.
ye	nilkop	keurat				
닐	여덟	병				Seven or eight bottles.
nil	yetalp	pyeng				
엣	아홉	섬				Eight or nine bags.
yet	ahop	syem				

FRACTIONS AND MULTIPLES.

반 *pan* or 절반 *chyelpan* is the Korean equivalent for *one half*. Other fractions are reckoned in the Chinese numerals, conjoined with the Chinese words *poun*, division, and *chi*, of, the possessive postposition:—

삼분지 일 *sam poun chi il*, *i.e.* one of three divisions, or $\frac{1}{3}$

사분지 삼 *sa poun chi sam*, *i.e.* three of four divisions, or $\frac{3}{4}$

Multiples are rendered by 비 *pai*, 곱절 *kopchyel* or 갑절 *kapchyel*, and 곱 *kop*, of which the last is generally used with pure Korean numerals, and the two first more usually with those of Chinese origin. Thus—

삼비 *sampai* or 세 곱 *seikop*=triple.

사비 *sapai*, 사 곱 *sakop* or 네 곱 *neikop*=quadruple.

열 갑절 *yel kap chyel*=ten times.

NUMERATIVES.

Just as in English we speak of a *flock* of sheep, a *sheet* of paper, so many *head* of cattle, a *suit* of clothes. etc., so in Korean we find similar terms constantly employed as *numeratives*, or *classifiers*, as they have been termed, for different classes of objects. Subjoined is a list of those numerative terms

which are most commonly in use :—

- | | | |
|-----|--|---|
| 1. | 분 <i>poun</i> | } for persons. |
| | 명 <i>myeng</i> | |
| | 놈 <i>nom</i> , (impolite) | |
| 2. | 머리 <i>meri</i> , head | } for animals generally. |
| | 마리 <i>mari</i> , „ | |
| 3. | 필 <i>p'il</i> | for horses and cattle generally |
| | 바리 <i>pari</i> , load | for pack horses, etc, loaded and loads. |
| 4. | 필 <i>p'il</i> , bale | for cloth, piece goods, etc. |
| 5. | 권 <i>kouen</i> , volume | for books, rolls of paper, etc. |
| 6. | 장 <i>chyang</i> , sheet | } for paper. |
| | 권 <i>kouen</i> , quire | |
| | 축 <i>ch'youk</i> , ream | |
| 7. | 켜리 <i>k'yeri</i> pair | for boots, stockings, etc. |
| 8. | 개 <i>kai</i> | for articles generally. |
| 9. | 낫 <i>nat</i> | for small articles, grain, etc. |
| 10. | 벌 <i>pel</i> , suit | for clothes. |
| 11. | 뭇 <i>mout</i> , bundle | } for straw, firewood, etc. |
| | 단 <i>tan</i> , sheaf | |
| 12. | 넙 <i>nip</i> | for hats, mats, bags, money, etc. |
| 13. | 자로 <i>charo</i> handle, | for pens, fans, etc. |
| 14. | 척 <i>ch'yek</i> , | for boats, and ships. |
| 15. | 짝 <i>chchak</i> , for one of a pair of articles, <i>e.g.</i> shoes, loads, leaves of a door, etc. | |

EXERCISE IX.

(Numerals and Numeratives)

1. 훈 사 림 왔 소
 han saram oasso.
 one man came.
 One person came.
2. 사 림 한 나 보 앓 소
 saram hana poasso.
 man one I saw
 I saw one man.
3. 두 녀 편 네 한 집 에 사 오
 tou nyep'yennei han chipei sao
 two women one in house live
 Two ladies occupy one dwelling.
4. 서 돈 이 부 족 한 오 석 냥 만 주 어 라
 se toni pouchyok hao sek nyang man chouera
 three ton * insufficient three nyang † only give
 There are thirty cash short: give only three hundred cash.
5. 석 달 후 에 세 집 다 사 겟 소
 sek tal houei sei chip ta sakeisso
 three moon after three house all will buy
 Wait three months and I will buy all the three houses.
6. 쌀 네 섬 네 말 남 앓 소
 ssal nek syem ne mal namasso
 rice four pecul four pecks remain
 There are four pecul and four pecks of rice remaining.
7. 나 무 다섯 묶 갑 시 얼 마 나 되 오
 namou tat mout kapsi elmana toio
 wood 5 bundle price how much become
 What is the price of five bundles of wood.
8. 대 여 솟 짐 만 오 늘 사 오 녀 라
 tai yesat chim man onal sa onera
 5 6 load only today buy come
 Buy some five or six loads only today.

* 1 ton, 10 cash.

† 1 nyang, 100 cash.

EXERCISE X.

(Numerals and Numeratives)

1. 보리 엷 말 과 칩 엷 뭇 물 먹이엷소
 pori yet mal koa chip yet mout mal mekiesso
 barley 6 pecks and straw 6 bundles horse fed

The horse had 6 pecks of barley and 6 bundles of straw.

2. 이 물건 여 닐곱 가지 가져 오너라
 i moulken ye nilkop kachi kachye onera
 this article 6 7 kinds having taken come

Bring some 6 or 7 kinds of this article.

3. 모군 닐 여덟 사름 불너 오너라
 mokoun nil yetalp saram poulle onera
 coolie 7 8 men called come

Get some seven or eight coolies.

4. 그 때 소를 엷 아홉 머리 잡앗소
 keu ttai soreul yet ahop meri chapasso
 that time ox 8 9 head slaughtered

Some 8 or 9 oxen were slaughtered at that time.

5. 군스 두 명 매를 마졌다
 kounsa tou myeng maireul machyetta
 soldiers two names whips met

Two soldiers have been flogged.

6. 교 군 군 여덟 놈 불너 오너라
 kyokoun-koun yetalp nom poulle onera
 chair-bearers eight individual called come

Get eight chair coolies.

7. 증 생 여러 마리 잡앗소
 cheumsaing yere mari chapasso
 animals several head seized

He killed several animals.

8. 닭 혼 머리 만 지저라
 talk han meri man chichyera
 fowl one head only fry

Cook one fowl only.

EXERCISE XI.

(Numerals and Numeratives).

1. 말 세 필 과 소 네 필 사 내여 오너라
 mal sei p'il koa so nei p'il sak-naiye onera
 horse three (num) and ox four (num) hired come

Hire three ponies and four bullocks.

2. 소 두 바리면 족히 싣겟다
 so tou pari-myen chyokhi sitkeitta
 ox two loads-if be enough will load

Two bullocks can easily carry this.

3. 양 목 몇 필이 나 잇소
 yang mok myet p'iri-na* isso
 cotton goods how many bales-ever are

How many bales of piece goods are there?

4. 그 책 두 어 권 읽엇소
 keu ch'aik tou-e kouen nilkesso
 that book two-or-three volumes have read

I have read a few volumes of that book.

5. 조선 조히 스무 장이 훈권 이오
 chyosyen chyoheni seumou chyangi han kouen io
 Korean paper twenty sheet one quire is

Twenty sheets of Korean paper make one quire.

6. 신 한 켄리 와 버선 두 켄리 보내오
 sin han k'yeri oa pesyen tou k'yeri ponao
 shoe one pair and stockings two pairs send.

Send a pair of shoes and two pair of stockings.

7. 쌀 한 닢 도 내여 버리지 마라
 ssal han nat to naiye-parichi mara
 rice one (num) also throw away avoid

Don't throw away even one grain of the rice.

8. 벽돌 백 개 갑시 얼마냐
 pyektol paik kai kapsi elmanya
 bricks 100 num price how much

How much will one hundred bricks cost?

*See foot note on page 50.

EXERCISE XII.

(Numerals and Numeratives)

1. 장 속에 옷 한 벌 잇소
 chyang sokei ot han pel isso
 press within clothes one suit is
 There is a suit of clothes inside the press.
2. 집 한 묶과 나무 한 묶사 오너라
 chip han mout koa namou han mout sa onera
 straw one bundle and wood one bundle bought come
 Buy one bundle of straw and one bundle of wood.
3. 갓 한 립 자리 두 닢 다 잇나 보아라
 kat han nip chari tou nip ta it-na * poara
 hat one (num) mat two (num) all is-whether see
 See if you have got one hat and two mats.
4. 붓 한 자로 도 쓸 것 업소
 pout han charo to sseul ket epso
 pen one handle even about to use thing not is
 Not even a single pen is of any use.
5. 그 물건 비 한 척에 못 다 싣겟다
 keu moulsen pai han ch'yekei mot ta sitkeitta
 that article boat one (num.) not all will load
 One boat cannot carry all those goods.
6. 짐 한 짝 만 져다 두어라
 chim han chchak man chye-ta † touera
 load one (num) only carried place
 Carry only one load there.

* *Na* and *ina* are euphonic enclitic particles, signifying *ever*, *at least*, *whether*, *though*, *may be*, etc.

† *Ta* is merely an enclitic particle placed after *chye*, the perfect participle of *chita* (I carry), for the sake of euphony. It appears constantly in Korean colloquial. With *kanta* (I go) the participle *ka* is used but *tta* (not *ta*) is added: *katta touera*, "having gone, place (it)," meaning "go and put (it)."

EXERCISE XIII.

(Fractions and Multiples).

1. 술 반 잔 만 주오
syoul pan chan man chouo
wine half cup only give
Give half a glass of wine only.
2. 이 쌀 절반 만 지 고 가거라
i ssal chyelpaⁿ man chi-ko kakera
this rice half only carry-and go
Carry only half of this rice away.
3. 이 비 그 비 보다 삼비 나 크다
i pai keu pai pota sampai-na k'euta
this ship that ship-in comparison triple-at least large
This ship is three times larger than that one.
4. 지 금 시 세 는 갑절 더 빛싸오
chikeum sisyei-nan kapchye^l te pis-ssao
now market price as for double more dear
The market price is now twice as dear.
5. 이런 물건 곱절 만 더 가져 오너라
iren moulken kopchye^l man te kachye onera
such article double only more bring come
Bring double the quantity of these articles.
6. 그 짐 이 짐 보다 스 곱 이 나 무겁다
keu chim i chim pota sa kop-i-na moukepta
that load this load in comparison quadruple-at least heavy
That load is four times as heavy as this one.
7. 물 은 술 보다 네 갑절을 부어라
moureun syoul pota neikapchye^{reul} pouera
as for water wine in comparison quadruple pour
Mix four of water with one of wine.
8. 그 물건 팔때에 리가 스 곱 이 나 남았소
keu moulken p'al-ttaici rika sakop-i-na namasso
that article in selling-time profit quadruple-ever remained
The sale of that article left a profit of 400 per cent.

METHODS OF RECKONING TIME, SEASONS, ETC.

The following are the names for the chief divisions of time—

	COREAN.		CHINESE.	
Year	히	hai (i.e. sun)	년	nyen
Month	들	tal (i.e. moon)	월	ouel
Day	날	nal	일	il

The Koreans borrow their Calendar and their methods of reckoning times and seasons almost wholesale from the Chinese: and for detailed information on these points the student is referred to the *Grammaire Coréenn* of the French Missionaries.

For the computation of *years* the Koreans lack the convenient system of an era, like the *Anno Domini* of Christian Nations or the *Anno Urbis Condita* of ancient Rome. They use instead the Chinese cycle system, which provides a series of sixty proper year-names used in regular rotation for sixty consecutive years. When the 60 years are completed the cycle, which is known as the **룩 갑** *ryouk kap*, commences again. Thus the year of the publication of this work (1893) is known as **계 스**, a name which belonged also to the years 1833, 1773, etc. and which will recur again in 1953, 2013 etc. This system obviously lends itself to the creation of the wildest confusion in matters of chronology, historical records, etc.—a confusion for which a remedy has been sought in the addition of the reigning Chinese Emperor's name to the cyclic name of the year.

In the computation of the years of a man's age, Koreans use either **설** *syel* (familiar and impolite) or **세** *seyi* (respectful) rather than **히** *hai* or **년** *nyen*.

The year is divided normally into 12 *months*, of which the first (roughly speaking) coincides with the Western February: and these are distinguished by the Chinese numerals, with the exception of the first and the two last which are known as *Chyeng-ouel*, *Tong chi tal*, and *Set-tal*, respectively. Thus we have—

First month	정 월	Chyeng-ouel.
Second month	이 월	I ouel.
Third month	삼 월	Sam ouel.
Fourth month, etc.	스 월	Sa ouel, etc.

Tenth month	십 월	Sip ouel.
Eleventh month	동지 들	Tong chi tal.
Twelfth month	셋 들	Set tal.

The purpose of the European Leap-year is served by the insertion every third or fourth year of a leap month, known as 윤 들 *youn tal*, or 윤 월 *youn ouel*.

The months contain either 29 or 30 *days* apiece, and are known as "great" or "small" months accordingly. Both the Chinese and Korean numerals are used in reckoning the days of the month, with the exception of the 15th day and the last day of each month, which are known respectively as *poram nal* and *keumeum nal*. Thus we find—

	COREAN.		CHINESE.	
1st day	초 하 로	ch'o haro	초 일	ch'o il
2nd „	초 잇 흘	ch'o itheul	초 이	ch'o i
3rd „	초 스 흘	ch'o saheul	초 삼	ch'o sam
4th „	초 나 흘	ch'o naheul	초 스	ch'o sa
5th „	초 닷 서	ch'o tassai	초 오	ch'o o
6th „	초 엿 서	ch'o yessai	초 륵	ch'o ryouk
7th „	초 닐 헤	ch'o nilhei	초 철	ch'o chil
8th „	초 여 드 리	ch'o yeteurai	초 팔	ch'o p'al
9th „	초 아 흐 리	ch'o aheurai	초 구	ch'o kou
10th „	초 열 흘	ch'o yerheul	초 십	ch'o sip
11th „	초 열 하 로	yel haro	십 일	sip il
12th „ etc.	초 열 잇 흘	yel itheul, etc.	십 이	sip, i etc.
15th „	보 림 날	poram nal	십 오	sip o
16th „ etc.	초 열 엿 서	yel yessai, etc.	십 륵	sip ryouk, etc.
Last „	금 음 날	keumeum nal	회 일	hoi il.

The word *ch'o* used with the first ten numerals in the above table is derived from the Chinese and signifies the "first decade" of the month. *Haro*, *itheul*, etc. may also be used without this prefix to indicate the first ten days of the month; but more generally, when thus standing alone, these words express a *period* of time,—of one day, two days etc. And in this latter case they may appear either with the locative case-ending *ei*, or joined as adjectives to the word **만 에**, *manei*, a period.

In the same way *poram*, when used apart from *nal*, generally means a period of 14 or 15 days, or, as we should say, a fortnight.

Appended is a list of some of the words most frequently used in the computation of times, seasons etc. which have not yet been noticed.

	COREAN.		CHINESE.	
Today	오늘	onal	금 일	keum il
"			당 일	tang il
Tomorrow			릭 일	nai il
"			명 일	myeng il
Day after tomorrow	모레	morei		
Two days after } tomorrow	글 께	keulp'i		
Three days after } tomorrow	그 글 께	keukeulp'i		
Any future day			후 일	hou il
Yesterday	어제	echei	작 일	chak il
"	어저 끼	echekkeui		
Day before yesterday	그저 끼	keuchekkeui	지 작 일	chaichak il
This year	이 해	i hai	금 년	keum nyen
			당 년	tang nyen
Next year	오는 해	onan hai	릭 년	nai nyen
			명 년	myeng nyen
Any future year			후 년	hou nyen
			릭 후 년	nai hou nyen

Last year	간 히	kan hai	전 년	chyen nyen
„			작 년	chak nyen
„			상 년	syang nyen
„			거 년	ke nyen
Year before last	그 렷 궤	keuretkeui	직 작 년	chaichak nyen
This month	이 달	i tal	금 월	keum ouel
Next month	오 는 달	onan tal	리 월	nai ouel
Last month	간 달	kan tal	지 월	ke ouel
New Year's Day			정 월 초	chyeng ouel ch'o haro
New Year Tide	새 히	sai hai	신 구 세	sin kou syei (new old year)
„			환 세	hoan syei (change year)
„			세 시	syei si (year season)
New Year, 1st ten days			정 초	chyeng ch'o
Every day, day } by day }	날 마 다	nal mata	일 일	il il
„	나 는 리	nanari	년 일	nyen il
„			륙 일	ch'youk il
„			믹 일	mai il
Every other day	하 로 건 너	haro kenne	간 일	kan il
All day			종 일	chyong il
All night			종 야	chyong ya
Spring	봄	pom	춘	ch'youn
Summer	너 림	nyeram	하	ha
Autumn	가 을	kaeul	추	ch'you
Winter	겨 을	kyeoul	동	tong
All the year round			춘 하 추 동	ch'youn ha ch'you tong

EXERCISE XIV.

1. 초하로날 왔소 길에서 잇흘 머므렀소
 ch'o haro nal oasso kireisye itheul memeuressso
 first day came on road two days waited
 He arrived on the 1st having stopped two days on the road.
2. 여기서 몇칠에 갔소 나흘에 갔소
 yekeuisye myetch'irei kasso naheurei kasso
 here from how many days in gone four days in gone
 How long have you taken to go? Four days.
3. 아마 대 엿섯 만에 도라오겟소
 ana tai yessai manei* toraokeisso
 perhaps five six period will come back
 I shall return perhaps in some 5 or 6 days.
4. 보름 후에 왔소 보름날 보았소
 poram houei oasso poram nal poasso
 fortnight after came 'fifteenth day saw
 He came after a fortnight and I saw him on the 15th.
5. 겨울에 춥고 여름에 덥다
 kyeourei ch'ipko nyeramei tepta
 winter-in cold-and summer-in is hot
 It is cold in winter and hot in summer.
6. 봄에 심으고 가을에 거둔다
 pomei simeuko kaeurei ketounta
 spring-in sow and autumn-in reap
 You sow in spring and reap in autumn.
7. 내가 여기 다섯 히 머므렀소
 naika yekeui tasat hai memeuressso
 I here five years have stayed
 I have lived here five years.
8. 두어 날 후에 한번 구경 가자
 toue nal houei hau pen kou kyeng kacha
 two-three days after one time sight seeing let us go
 Let us go for a picnic in a few days.

* This would be equally well expressed by the use of 되여야 a participial form of 되다 to accomplish. Thus, *ama tai yessai toiyeja toraokeisso*.

EXERCISE XV.

1. **오늘 가서 리일 도라오너라**
 onal kasye nai-il tora onera
 to day having gone to morrow come back
 Go to day and come back to morrow.
2. **그 책 어제께 보았소**
 keu ch'aik echyekkeui poasso
 that book yesterday saw
 I read that book yesterday.
3. **환세나 편안이 하시오 or 과세 잘 갖추소**
 hoan-syeina p'yen ani hasio koa-syei chal hasyesso
 exchange-year may-be well make past-year well have made?
 A Happy New Year to you!
4. **신구세에 기운이 었더시오**
 sin-kou-syeiei keuiouni ettesio
 new-old-year-in strength how is
 May all health and happiness be yours!
5. **노형의 어루신네 년세 몇치시오**
 nohyengeui erousinnei nyensyei myetch'isio
 elder brother's father year-year how much is?
 How old is your father?
6. **륙십오세 되섯소**
 ryouk sip o syei toisyesso
 sixty five years has accomplished
 He is sixty five years of age.
7. **그 아회 몇 설이냐 여덟 설 먹었소**
 keu aheui myet syel * inya yetalp syel mekesso
 that boy how-many cakes is? eight cakes has eaten
 How old is that boy? He is eight years old.
8. **이 달이 크냐 저그냐**
 i tari k'eunya chyekeunya
 this month is great? is small?
 Are there 29 or 30 days in this month?

* 설 is the name of a special form of cake eaten on New Year's Day. It has passed into a familiar formula for reckoning the age of inferiors or equals.

ADJECTIVES.

Adjectives are of two kinds:—

(1) Words that undergo no inflexion or modification. These are either primarily nouns used adjectivally to qualify another noun, or true adjectives derived from the Chinese. Thus—

쇠 그릇
soi keurat
An iron bason.

상 말
syang mal
Common speech.

(2) Words in which verb and adjective are combined and which are conjugated exactly like ordinary verbs—in fact which are true verbs. Thus *chyot'a* means “I am good, thou art good, etc” for all persons, singular and plural. The participial forms, however, supply the true adjective, and as such always precede the nouns they qualify, whereas the predicate forms follow the subject and close the phrase or sentence, as in the case of the verb. Thus—

도 혼 사 름
chyoheun saram
A good man.

사 름 이 도 라
sarami chyot'a
The man is good.

Adjectives of this second class are capable of assuming all the modifications, expressive of tense, mood, etc., proper to a regularly conjugated verb. And of these some of the most important will be found in the appended tables of conjugation: while other modifications, such as the conditional in *myen*, the causal in *nikka*, etc., which are in constant use may be readily formed on the model of the ordinary verb.

The two participles—known as the “verbal” and “adjective” participles—are the ruling forms of the adjectival conjugation: and of these, as it is difficult to give any rule of anything like universal application for their formation, a selection of specimens is here given—

Present.		Verbal Participle.		Adjective Participle.	
길다	kilta	기러	kire	긴	kin (long)
자르다	chareuta	잘나	challa	자른	chareun (short)
넓다	nelpta	넓어	nelpe	넓은	nelpeun (broad)
좁다	chopta	좁아	chopa	좁은	chopeun (narrow)

<i>Present.</i>		<i>Verbal Participle.</i>		<i>Adjective Participle.</i>		
깊다	kipta	깊히	kiphe	깊은	kipheun	(deep)
적다	chyekta	적어	chyeke	적은	chyekeun	(small)
늙다	neulkta	늙어	neulke	늙은	neulkeun	(old)
차다	ch'ata	차	ch'a	찬	ch'an	(cold)
덥다	tepta	더워	teoue	더운	teoun	(hot)
낮다	natta	낮	nacha	낮은	nachan	(low)

To the verbal participle we constantly find the enclitic particle *sye* added in Corean colloquial—mainly for purposes of euphony. The sense of the simple participle remains practically unaltered, but there appears to be a certain force in this enclitic corresponding to some extent with the English conjunctions, *since*, *as*, etc. And when followed by the Postposition **부터** *pout'e*, from, the Verbal Participle with the euphonic suffix *sye* is employed idiomatically to denote the period from which a certain event or course of events dates—when we in English should use a noun.

In common with ordinary verbs, these conjugated adjectives possess, in addition to the regular adjective participle ending in *n* (e.g. *ch'yoheun*, *k'eun*, etc.), a *future adjective participle*, which is formed by changing this final *n* into *l* (e.g. *ch'yoheul*, *k'eul*, etc.) This form is generally, though not invariably, used where a comparative sense is required, and then gives a meaning corresponding to the English idiom “could there be” (if interrogative), or (if affirmative) “there could not be”.

CONJUGATION OF ADJECTIVES.

Present	도라	chyot'a	} I am good, thou art good, he is good, we are good, etc.
„ (polite)	도소	chyoso	
Past	도했다	chyohatta	I was good etc.
Future	도켓다	chyok'eitta	I shall be good etc.
Interrogative	도흐냐	chyoeunya	} am I good etc.
„ (polite)	도소	chyoso	
Participle verbal	도하	chyoha	good
„ adjective	도흔	chyoeun	good
„ adverb	도히	chyohi	} good, well
	도케	chyok'ei	
Substantive	도키	chyok'ŭi	} goodness
	도흠	chyoeum	

Present	크다	k'euta	} I am great, etc.
„ (polite)	크오	k'euo	
Past	кет다	k'etta	I was great, etc.
Future	크켓다	k'eukeitta	I shall be great, etc.
Interrogative	크냐	k'eunya	} am I great, etc.
„ (polite)	크오	k'euo	
Participle verbal	커	k'e	great
„ adjective	큰	k'eun	great
„ adverb	크게	k'eukei	greatly
Substantive	크기	k'euki	greatness

	높다	nophta	} I am high, etc.
„ (polite)	높소	nopso	
Past	높았	nophatta	I was high, etc.
Future	높겠	nopkeitta	I shall be high, etc.
Interrogative	높호냐	nopheunya	} am I high, etc.
„ (polite)	높소	nopso	
Participle verbal	높하	nopha	high
„ adjective	높흔	nopheun	high
„ adverb	높히	nophi	} high
„ „	높게	nopkei	
Substantive	높기	nopki	height

Present	너르다	nerata	} I am broad, etc.
„ (polite)	너르오	nerao	
Past	너넛	nelletta	I was broad, etc.
Future	너르겠	nerakeitta	I shall be broad, etc.
Interrogative	너르냐	neranya	} am I broad, etc.
„ (polite)	너르오	nerao	
Participle verbal	너넛	nelle	broad
„ adjective	너른	neran	broad
„ adverb	너르게	nerakei	broadly
Substantive	넛기	nelki	{ breadth (but generally nelpki from <i>nelpta</i>)

Present	칩다	ch'ipta	} I am cold, etc.
„ (polite)	칩소	ch'ipso	
Past	칩웠다	ch'iouetta	I was cold, etc.
Future	칩겟다	ch'ipkeitta	I shall be cold, etc.
Interrogative	칩우냐	ch'iounya	} am I cold, etc.
„ (polite)	칩소	ch'ipso	
Participle verbal	칩워	ch'ioue	cold
„ adjective	칩운	ch'ion	cold
„ adverb	칩게	ch'ipkei	coldly
Substantive	칩기	ch'ipki	} coldness
„ „	칩음	ch'ium	

Present	도찬라	chyoch'ant'a	} I am bad, etc.
„ (polite)	도찬소	chyoch'anso	
Past	도찬했다	chyoch'anhatta	I was bad, etc.
Future	도찬겟다	chyoch'ank'eitta	I shall be bad etc.
Interrogative	도찬호냐	chyoch'anheunya	} am I bad etc.
„ (polite)	도찬소	chyoch'anso	
Participle verbal	도찬하	chyoch'anha	bad
„ adjective	도찬흔	chyoch'anheun	bad
„ adverb	도찬케	chyoch'ank'ei	} badly
„ „	도찬히	chyoch'anhi	
Substantive	도찬기	chyoch'ank'i	badness

Present	아 름 답 다	aramtapta	} I am lovely, etc.
„ (polite)	아 름 답 소	aramtapso	
Past	아 름 다 왔 다	aramtaoatta	I was lovely, etc.
Future	아 름 답 겿 다	aramtapkeitta	I shall be lovely, etc.
Interrogative	아 름 다 우 냐	aramtaounya	} am I lovely, etc
„ (polite)	아 름 답 소	aramtapso	
Part. verbal	아 름 다 와	aramtaoa	lovely
„ adjective	아 름 다 온	aramtaon	lovely
„ adverb	아 름 답 기	aramtapki	} lovely
„ „	아 름 다 이	aramtai	
Substantive	아 름 답 기	aramtapki	} loveliness
„ „	아 름 다 음	aramtaom	

Present	스 랑 스 럽 다	sarangseurepta	} I am amiable, etc.
„ (polite)	스 랑 스 럽 소	sarangseurepso	
Past	스 랑 스 러 윳 다	sarangseureouetta	I was amiable, etc.
Future	스 랑 스 럽 겿 다	sarangseurepkeitta	I shall be amiable.
Interrogative	스 랑 스 러 우 냐	sarangseureounya	} am I amiable, etc.
„ (polite)	스 랑 스 럽 소	sarangseurepso	
Part. verbal	스 랑 스 러 윳	sarangseureoue	amiable
„ adjective	스 랑 스 러 온	sarangseureon	amiable
„ adverb	스 랑 스 러 이	sarangseurei	} amiably
„ „	스 랑 스 럽 게	sarangseurepkei	
Substantive	스 랑 스 럽 기	sarangseurepki	} amiability
„ „	스 랑 스 러 음	sarangseureom	

EXERCISE XVII.

1. **깊은 물** **물이 깊다**
 kipheun moul mouri kipta
 Deep water. The water is deep.

 2. **강 물이 깊히 비 잘 가겠다**
 kang mouri kiphe pai chal kakeitta
 river water deep boat well will go
 The river is deep and the boat can easily go.

 3. **늙은 계집** **계집이 늙다**
 neulkeun kyeichip kyeichipi neulkta
 An old woman. The woman is old.

 4. **그 사람이 늙어 항상 알는다**
 keu sarami neulke hangsyang alnanta
 that man old always sick
 That man is old and always ailing.

 5. **물이 깊으면 항선하기 쉽다**
 mouri kipheumyen haingsyenhaki souipta
 water if deep navigation is easy
 If the water be deep the navigation is easy.

 6. **날이 추우면 장작 값이 비싸다**
 nari ch'iounyen chyangchak kapsi pis-ssata
 day if cold firewood price is dear
 If the weather be cold firewood is dear.

 7. **여름이 너무 더우면 병이 많다**
 nyerami neme teoumyen pyengi mant'a
 summer too if hot sickness is many
 If the summer be too hot sickness will be prevalent.

 8. **그 나무 작으면 다른 것 바고 오너라**
 keu namou chykeumyen taran ket patkoa onera
 that wood if small other thing changed come
 If that wood be too small exchange it for another piece.

EXERCISE XVIII.

1. 날이 더워서 가기 어렵다
 nari teoue-sye kaki eryepta
 day hot going is difficult
 travelling is difficult in this warm weather.
2. 그 물 깊어서 잘 못 건너 가
 keu moul kiphe-sye chal mot kenne ka
 that water deep well not across go
 The water is too deep for crossing.
3. 그 사람 어려서부터 공부 하였소
 keu saram erye-sye-pout'e kongpou hayesso
 that man young-from work has made
 He has been a student from his earliest years.
4. 그 늙은이 젊어서부터 병 드렸소
 keu neulkeun-i * chyelme-sye-pout'e pyeng teouresso
 that aged young-from sickness entered
 That old man has been ailing from his youth.
5. 날 더워서부터 몸이 좀 낫다
 nal teoue-sye-pout'e momi chom natta
 day hot-(euph) from body little is convalescent
 I am in better health since the warm weather.
6. 어제 어두어서부터 비 시작 하였소
 echei etoue-sye-pout'e pi sichakhayesso
 yesterday dark-from rain began
 It began to rain at dusk yesterday.
7. 더 좋을 법이 있느냐 더 좋을 법이 업소
 te chyoeul pepi innanya te chyoeul pepi epso
 more good (future) law is ? more good (future) law is not
 Could there be a better law ? There could not be a better law.
8. 더 클 집이 업소 별노 나할 것 업소
 te k'eul chipi epso pyello naheul ket epso
 more high (future) house is not specially superior(future) thing is not
 There could not be a bigger house. There could be nothing better.

* The *i* converts the adjective participle into a noun, being in fact the nominative case inflexion.

COMPARISON OF ADJECTIVES.

The *Comparative* degree is rendered by—

- (1) 보다 or 보덤 *pota* or *potem*, than, placed as a suffix directly after the object with which comparison is made. These suffixes are sometimes used in conjunction with the particles *te* and *tel*.
- (2) 더 *te*, more, or 덜 *tel* less, which are placed immediately preceding the adjective. In negative sentences constructed with these particles, the object with which comparison is made generally appears in the ablative case (ending in *eisye*),—more however for the sake of euphony than from any requirements of Korean syntax.
- (3) 도록 or 토록 *torok* or *t'orok*, more, joined as a suffix to the stem of the verb, which is formed by dropping the final *ta* of the present tense. Where the present tense has the aspirated termination *t'a*, *t'orok* is used. It should be noted that these suffixes are also used as post-positions with the sense of *until*.
- (4) 수록 *sarok*, more, is used as a suffix in conjunction with the future participle (ending in *l*) of both verbs and adjectives, and is not unfrequently followed by the comparative particle *te* or *teok*.

The *Superlative* degree is rendered by prefixing to the adjective adverbs of intensity such as the following—

미우 *maiou*, very;

아주 *achou*, entirely;

과히 *koahi*, excessively;

크장 *kachang*, greatly;

넘우 *nemou* } exceedingly;
 넘어 *neme* }

and particularly and most emphatically by the use of the Chinese ordinal numeral 데 일 *chyei il*, first.

EXERCISE XIX.

1. 이 산 그 산보다 높다
i san keu san pota nopta
this hill that hill than is high
This hill is higher than that.
2. 이 책 그 책보덤 낫다
i ch'aik keu ch'aik potem natta
this book that book than is superior
This book is better than that
3. 그 계집이 더 묘하다
keu kyeichipi te myohata
that woman more is beautiful
That woman is prettier.
4. 그 말은 덜 사오납다
keu mar-eun tel saonapta
that horse-as-for less is fierce
That horse is not so vicious.
5. 이 물은 서울 물 보덤 더 도라
i moureun syeoul moul potem te chyt'a
this water-as-for Syeoul water than more is good
This is better than the water in Seoul.
6. 이 술이 그 술에서 더 도할 것 업다
i syouri keu syour-eisye te chyoheun ket epta
this wine that wine-from more good thing is not
This wine is no better than the other.
7. 이 칼 그 칼에서 더 잘 들 것 업다
i k'al keu k'ar-eisye te chal teul ket epta
this knife that knife-from more sharp thing is not
This knife is no sharper than the other.
8. 이 길이 더 길 보덤 더 갓가온 길이냐
i kiri chye kil potem te katkaon kirinya
this road that road than more near road is?
Is this road shorter than that one?

EXERCISE XX.

1. 만토록 도타 or 만홀스록 도타
 man-t'orok chyot'a manheul-sarok chyot'a
 many-more is good many-more is good
 The more the better.
2. 갑시 누도록 밋진다 or 누울스록 밋진다
 kapsi nouk-torok mitchinta noukeul-sarok mitchinta
 price cheap-more lose money cheap-more lose money
 The cheaper the price the more I lose.
3. 길 갈스록 더 험하다
 kil kal-sarok te hemhata
 road going-more more is precipitous
 The more (we) go, the worse the road.
4. 지물 모홀스록 탐하다
 chaimoul mohol-sarok t'amhata
 money collecting-more covet
 The more he gets, the more he wants.
5. 보도록 사랑스럽다
 po-torok sarangseurepta
 see-more is lovable
 The more I see him, the more I love him.
6. 주도록 달난다 or 줄스록 달난다
 chou-torok tallanta choul-sarok tallanta
 give-more he demands giving-more he demands
 The more I give the more he wants.
7. 늙도록 그 버릇시 있다
 neulk-torok keu pereussi itta
 aged-until that habit is
 He maintains that habit all his life.
8. 취도록 술 먹어
 ch'youi-t'orok syoul meke
 drunk-until wine drinks
 He drinks until he is drunk.

EXERCISE XXI.

1. 이 음식은 맛시 미우 도타
 i eumsik-eun † massi maiou chyot'a
 this food-as-for taste very is good
 This food has the best flavour.
2. 그 집 여긔서 착실이 멀다
 keu chip yekeui-sye ch'yaksiri melta
 that house here-from truly is far
 That house is a good distance from here.
3. 어제가 제일 치운 날이오
 echei-ka chyei-il ch'ioun nari-o
 yesterday first cold day-is
 Yesterday was the coldest day.
4. 과히 커서 못쓰겟가
 koahi k'e-sye mos-sseukeitta
 exceedingly big not will use
 It won't do if it is too big.
5. 이 담 더 높케 싸면 돈 만히 먹겠느냐
 i tam te nopk'ei ssamyen ton manhi mekkeitnanya
 this wall more highly if build money much will eat?
 If I build this wall higher will it cost much?
6. 돈 과히 만히 먹지안소
 ton koahi manhi mek-chianso
 money excessively much eat-not
 It will not cost so very much.
7. 히가 지 도록 무엇 하였느냐
 haika chi torok mouet hayetnanya
 sun set until what have done?
 What have you been doing all day?
8. 종일 공부 하였소
 chyongil kongpou * hayesso
 all day labour have made
 I have been studying all day.

† *eun*, the oppositive case ending has a restrictive force and indicates one kind of food out of many supposed to be present before the eyes of the speaker.

* *kong pou* is a word derived from the Chinese, meaning *labour* generally: but in Corean the meaning has become restricted to *study*, as being the only kind of labour to which a native gentleman would condescend to *devote* himself.

VERBS.

The most characteristic feature of the Korean language is the complex mass of inflection and agglutination whereby the verb is modified to express time, mood, condition, co-ordination and subordination, interrogation, official rank, etc.—in short almost every varying shade of thought or action. Knowledge of the verb—and in this has to be included the adjective, which in Korean combines (as we have seen) the adjective proper with the verb “to be”—implies a thorough acquaintance with all the intricacies of the Korean language both in etymology and syntax.

Even the ordinary Conjunction constitutes part of the verb inflexion, modifying and appended as a suffix to the different tenses. Many of these so-called Conjunctions are used merely as marks to indicate the breaks or divisions in the sentence—a function fulfilled in English by our system of punctuation. Their correct employment presents one chief difficulty of the Korean language and involves a close study of the colloquial, especially as these “punctuation conjunctions” are frequently meaningless in themselves and are only inserted for euphony as connecting links between the different parts of a sentence.

Verb modifications may be divided into two categories:—

(1) Simple inflexions—*i.e.* agglutinations whose original meanings as such have early disappeared and which are now found only incorporated into and forming part of, the verb itself, as aids to the expression of differences of *tense, mood, etc.*;

(2) Agglutinations properly so-called, *i.e.* words expressing independent ideas and added as suffixes to the verb stem while retaining their original meaning, to supply deficiencies in the Korean vocabulary.

In the present, past, and future tenses the inflexions are regular and simple. An equal regularity marks the participial formations so much used in Korean colloquial. The verbal participle is always found ending in *a* or *e* in accordance with the requirements of euphony; and the law is that with the two long and strong vowels *a* and *o* in the stem, the strong *a* closes the participle; while with other vowels and diphthongs and also with a short *o* in the stem, the weak vowel *e* marks the participle ending. This verbal participle is an ever recurring form of the verb inflexion, having in addition to its original signification and use as a participle, the widest possible range both in meaning and in application. It appears as an imperative, is frequently substituted for the present, past and other tenses; and can as a general rule supply every requirement of Korean colloquial, being at all times and in all connexions clear and easily understood.

All division of the Corean verb into tense, mood, participle or voice is purely arbitrary and conventional. On the part of native scholars and students no attempt has ever been made to reduce their vernacular to any grammatical system or to formulate any vocabulary of the language beyond the *Ok P'yen*—a compilation intended to facilitate the correct pronunciation, and to expound the meanings, of the Chinese characters.

Grouping the verbal terminations for inflexion and agglutination under their allied and cognate forms, four different conjugations may be evolved:—

(1) A series of endings in *ta*, which may be legitimately termed the “ordinary” conjugation, presenting as it does the primary form from which the principal modifications may be constructed. In colloquial use this conjugation is employed in addressing inferiors in rank, or informally in current conversation amongst equals.

(2) A series of endings in *nya* which constitute the interrogative form corresponding with the “ordinary” conjugation.

(3) A series of endings in *o* and *so* which Coreans employ when they address equals or superiors and which may be designated the “polite” conjugation.

(4) A series of agglutinations added to the verb stem of the various tense inflexions to express condition, time, manner, co-ordination, subordination, etc. *i.e.* agglutinations which have very often the force and use of mere conjunctions. This may be aptly termed the “conjunction conjugation”. And it is this conjugation in particular the acquisition of which will require the serious attention of the student of the language.

The present tense of the “ordinary” conjugation shows two forms;—

(1) The ending in *ta* (or *t'a* where the verbal participle is aspirated);

(2) The ending in *nta*. This latter is the correct inflexion with a noun or pronoun as subject to the verb, either expressed or understood. On the other hand *ta* (or *t'a*) is employed in a general sense irrespective of any definite subject and much in the same way as we resort to the infinitive (“to make” etc.) where we wish to refer to the verb generally. In short *ta* (or *t'a*) implies general, while *nta* implies specific predication of the verb's action. But under the Corean verb there falls to be included the part of speech known in English as the adjective, and with these “adjective verbs,” as they may very properly be designated, the use of *ta* and *nta* is reversed. Thus *ta* is the regular inflexion for predication in the present tense while the form *nta*, which is found only in certain words, produces a new sense and meaning. For instance in the phrase “*nal palkta*” we have the signification “the day is clear,” but in “*nal palknanta*,” “the day is clearing up”.

The past tense is formed by adding *tta* to the verbal participle; while the future is made by substituting *keitta* (*k'eitta* in the case of aspirated stems) for *ta* of the first form of the present tense. This becomes *kkeitta* in the few verbs where this present tense end in *tta*.

Inflected to express time, mood, condition and endless shades of meaning as regards action, the Korean verb possesses no distinction for person or number and one form stands for the singular and plural including all persons, first, second and third. Koreans as a rule avoid having recourse to pronouns, and the person and number must consequently be inferred from the context especially in the colloquial.

CONJUGATION OF VERBS.

SECTION 1.—ORDINARY CONJUGATION.

하다 hata, I make (I speak).

Indicative Present	하다	hata	} I make, thou makest, he makes, we make, etc.
„ „	한다	hanta	
„ Past	하였다	hayetta	I made, etc.
„ Future	하게다	hakeitta	I shall make, etc.
Imperative	하여라	hayera	make.
„	하자	hacha	let us make.
Relative Participle			
„ Present	하는	hanan	making.
„ Past	한	han	made.
„ Future	할	hal	about to make.
„ Imperfect	하던	haten	made.
„ Perfect	하였던	hayetten	made.
Verbal Participle	하여	haye	} having made.
„ „	하여서	hayesye	
„ „	하야	haya *	

* *haya* is an irregular form occasionally heard in Korean colloquial.

가 다 kata, I go.

Indicative Present	가 다	kata	} I go, thou goest, etc.
„ „	간 다	kanta	
„ Past	갔 다	katta	I went, etc.
„ Future	가 겠 다	akeitta	I shall go, etc.
Imperative	가	ka	} go.
„	가 거 라	kakera	
„	가 자	kacha	let us go.
Rel. Part. Present	가 는	kanan	going.
„ Past	간	kan	gone.
„ Future	갈	kal	about to go.
„ Imperfect	가 던	katen	gone.
„ Perfect	갔 던	katten	gone.
Verbal Participle	가	ka	} having gone.
„ „	가 셔	kasye	

오 다 ota, I come.

Indicative Present	오 다	ota	} I come, thou comest, etc.
„ „	온 다	onta	
„ Past	왔 다	oatta	I came, etc.
„ Future	오 겠 다	okeitta	I shall come etc.
Imperative	와	oa	} come.
„	오 너 라	onera	
„	오 자	ocha	let us come.

Rel. Part. Present	오 는	onan	coming.
„ Past	온	on	come.
„ Future	올	ol	about to come.
„ Imperfect	오 던	oten	come.
„ Perfect	왔 던	oatten	come.
Verbal Participle	와	oa	} having come.
„ „	와 셔	oasye	

있다 itta, I am, I have.

Indicative Present	있다	itta	I am or have, thou art or hast, etc.
„ Past	있 었 다	issetta	I was, or had, etc.
„ Future	있 겠 다	itkeitta	I shall be, or shall have, etc.
Imperative	있 서 라	issera	} be, or have.
„	있 거 라	itkera	
„	있 자	itcha	let us be or let us have.
Rel. Part. Present	있 는	innan	being or having.
„ Past	있 손	issan	been or had.
„ Future	있 슬	issal	about to be or to have.
„ Imperfect	있 던	itten	been or had.
„ Perfect	있 었 던	issetten	been or had.
Verbal Participle	있 서	isse	} having been.
„ „	있 셔	issesye	

업 다 epta, I am not, *or* I have not.

Indicative Present	업 다	epta	I have <i>or</i> am not, etc.
„ Past	업 섯 다	epsetta	I had <i>or</i> was not, etc.
„ Future	업 겿 다	epkeitta	I shall not have <i>or</i> be, etc.

Imperative (not in use).

Rel. Part. Present	업 느	emnan	not having <i>or</i> being.
„ Past	업 손	epsan	not had <i>or</i> been.
„ Future	업 슬	epsal	about not to have <i>or</i> be.
„ Imperfect	업 던	epten	not had <i>or</i> been.
„ Perfect	업 섯 던	epsetten	not had <i>or</i> been.
Verbal Participle	업 서	epse	} not having been <i>or</i> not having had.
„ „	업 서 셔	epsesye	

보 다 pota, I see.

Indicative Present	보 다	pota	} I see etc.
„ „	본 다	ponta	
„ Past	보 앓 다	poatta	I saw etc.
„ Future	보 겿 다	pokeitta	I shall see etc.
Imperative	보 아 라	poara	see.
„	보 자	pocha	let us see.

Rel. Part. Present	보 는	ponan	seeing.
„ Past	본	pon	seen.
„ Future	볼	pol	about to see.
„ Imperfect	보 던	poten	seen.
„ Perfect	보 았 던	poatten	seen.
Verbal Participle	보 아	poa	} having seen.
„ „	보 아 셔	poasye	

쓰 다 sseuta, I use, or I write.

Indicative Present	쓰 다	sseuta	} I use or write, etc.
„ „	쓴 다	sseunta	
„ Past	썼 다	ssetta	I used or wrote, etc.
„ Future	쓰 겠 다	sseukeitta	I shall use or write, etc.
Imperative	써 라	ssera	use, or write.
„	쓰 자	sseucha	let us use or write.
Rel. Part. Present	쓰 는	sseunan	using or writing.
„ Past	쓴	sseun	used or written.
„ Future	쓸	sseul	about to use or write.
„ Imperfect	쓰 던	sseuten	used or written.
„ Perfect	썼 던	ssetten	used or written.
Verbal Participle	써	sse	} having used or written.
„ „	써 셔	ssesye	

치다 ch'ita, I strike.

Indicative Present	치다	ch'ita	} I strike, etc.
„ „	친다	ch'inta	
„ Past	쳤다	ch'yetta	I struck, etc.
„ Future	치겠다	ch'ikeitta	I shall strike, etc.
Imperative	쳐라	ch'yera	strike.
„	치자	ch'icha	let us strike.
Rel. Part. Present	치는	ch'inan	striking.
„ Past	친	ch'in	struck.
„ Future	칠	ch'il	about to strike.
„ Imperfect	치던	ch'iten	struck.
„ Perfect	쳤던	ch'yetten	struck.
Verbal Participle	쳐	ch'ye	} having struck.
„	쳐서	ch'yesye	

주다 chouta, I give.

Indicative Present	주다	chouta	} I give, etc.
„ „	준다	chounta	
„ Past	주었다	chouetta	I gave, etc.
„ Future	주겠다	choukeitta	I shall give, etc.
Imperative	주어라	chouera	give.
„	주자	choucha	let us give.

Rel. Part. Present	주는	chounan	giving.
„ Past	준	choun	given.
„ Future	줄	choul	about to give.
„ Imperfect	주던	chouten	given.
„ Perfect	주었던	chouetten	given.
Verbal Participle	주어	choue	} having given.
„ „	주어서	chouesye	

먹다 mekta, I eat.

Indicative Present	먹다	mekta	} I eat, etc.
„ „	먹는다	meknanta	
„ Past	먹었다	meketta	I ate, etc.
„ Future	먹겠다	mekkeitta	I shall eat, etc.
Imperative	먹어라	mekera	eat.
„	먹자	mekcha	let us eat.
Rel. Part. Present	먹는	meknan	eating.
„ Past	먹은	mekeun	eaten.
„ Future	먹을	mekeul	about to eat.
„ Imperfect	먹던	mekten	eaten.
„ Perfect	먹었던	meketten	eaten.
Verbal Participle	먹어	meke	} having eaten.
„ „	먹어서	mekesye	

잡다 chapta, I catch.

Indicative Present	잡다	chapta	} I catch, etc.
„ „	잡는다	chamnanta	
„ Past	잡았다	chapatta	I caught, etc.
„ Future	잡겠다	chapkeitta	I shall catch, etc.
Imperative	잡아라	chapara	catch.
„	잡자	chapcha	let us catch.
Rel. Part. Present	잡는	charnanan	catching.
„ Past	잡은	chapeun	caught.
„ Future	잡을	chapeul	about to catch.
„ Imperfect	잡던	chapten	caught.
„ Perfect	잡았던	chapatten	caught.
Verbal Participle	잡아	chapa	} having caught.
„ „	잡아서	chapasye	

울다 outha, I weep or cry.

Indicative Present	울다	outha	} I weep or cry, etc.
„ „	운다	ounta	
„ Past	우렸다	ouretta	I wept or cried, etc.
„ Future	울겠다	oulkeitta	I shall weep or cry, etc.
Imperative	우려라	ourera	weep or cry.
„	울자	oulcha	let us weep or cry.

Rel. Part. Present	우는	ounan	weeping.
„ Past	운	oun	wept.
„ Future	울	oul	about to weep.
„ Imperfect	울던	oultan	wept.
„ Perfect	우렷던	ouretten	wept.
Verbal Participle	우러	oure	} having wept.
„ „	우러서	ouresye	

놓타 nott'a, I release.

Indicative	Present	놓타	nott'a	} I release, etc.
„	„	놓는다	nonnanta	
„	Past	놓았다	nohatta	I released, etc.
„	Future	놓겠다	notk'eitta	I shall release.
Imperative		놓하라	nohara	release.
„		놓차	notch'a	let us release.
Rel. Part.	Present	놓는	nonnan	releasing.
„	Past	놓흔	noheun	released.
„	Future	놓홀	noheul	about to release.
„	Imperfect	놓던	nott'en	released.
„	Perfect	놓았던	nohatten	released.
Verbal Participle		놓하	noha	} having released.
„	„	놓하서	nohasye	

씻다 ssitta, I wash.

Indicative Present	씻다	ssitta	} I wash, etc.
„ „	씻는다	ssinnanta	
„ Past	씻었다	ssissetta	I washed, etc.
„ Future	씻겠다	ssitkeitta	I shall wash, etc.
Imperative	씻서라	ssisseza	wash.
„	씻자	ssitcha	let us wash.
Rel. Part. Present	씻는	ssinnan	washing.
„ Past	씻은	ssissan	washed.
„ Future	씻을	ssissal	about to wash.
„ Imperfect	씻던	ssitten	washed.
„ Perfect	씻었던	ssissetten	washed.
Verbal Participle	씻서	ssisse	} having washed.
„ „	씻서서	ssissesye	

기다리다 kitarita, I wait.

Indicative Present	기다리다	kitarita	} I wait, etc.
„ „	기대린다	kitarinta	
„ Past	기대렸다	kitaryetta	I waited, etc.
„ Future	기대리겠다	kitarikeitta	I shall wait, etc.
Imperative	기대려라	kitaryera	wait.
„	기대리자	kitaricha	let us wait.

Rel. Part. Present	기 드 리 는	kitarinan	waiting.
„ Past	기 드 린	kitarin	waited.
„ Future	기 드 릴	kitaril	about to wait.
„ Imperfect	기 드 리 던	kitariten	waited.
„ Perfect	기 드 렸 던	kitaryetten	waited.
Verbal Participle	기 드 려	kitarye	} having waited.
„ „	기 드 려 셔	kitaryesye	

안따 antta, I sit.

Indicative Present	안따	antta	} I sit, etc.
„ „	안논 다	annanta	
„ Past	안져 다	anchyetta	I sat, etc.
„ Future	안께 다	ankkeitta	I shall sit, etc.
Imperative	안저 라	anchyera	sit.
„	안짜	anchcha	let us sit.
Rel. Part. Present	안논	annan	sitting.
„ Past	안즌	ancheun	sat.
„ Future	안즐	ancheul	about to sit.
„ Imperfect	안떠	antten	sat.
„ Perfect	안져 던	anchyetten	sat.
Verbal Participle	안저	anchye	} having sat.
„ „	안저 셔	anchyesye	

알 다 alta, I know.

Indicative Present	알 다	alta	} I know, etc.
„ „	안 다	anta	
„ Past	알 았 다	aratta	I knew, etc.
„ Future	알 겠 다	alkeitta	I shall know, etc.
Imperative	알 아 라	arara	know.
„	알 자	alcha	let us know.
Rel. Part. Present	아 는	anan	knowing.
„ Past	안	an	known.
„ Future	알	al	about to know.
„ Imperfect	알 던	alten	known.
„ Perfect	알 았 던	aratten	know.
Verbal Participle	알 아	ara *	} having known.
„ „	알 아 셔	arasye	

모 로 다 morota, I know not.

Indicative Present	모 로 다	morota	} I know not, etc.
„ „	모 론 다	moronta	
„ Past	몰 았 다	mollatta	I knew not, etc.
„ Future	모 로 겠 다	morekeitta	I shall not know, etc.
Imperative	(not in use).		

* ara is also used colloquially for "I know" and "do you know", etc.

Rel. Part. Present	모로논	moronan	knowing not.
„ Past	모론	moron	unknown.
„ Future	모롤	morol	about to know not.
„ Imperfect	모로던	moroten	unknown.
„ Perfect	몰낫던	mollatten	unknown.
Verbal Participle	몰나	molla *	} not having known.
„ „	몰나셔	mollasye	

SECTION 2.—POLITE CONJUGATION.

This conjugation is that most in use imperatively, affirmatively and interrogatively. When used interrogatively the sound of the final o is prolonged and emphasised.

하오	hao	make (<i>imperative</i>) ; I make, do I make?
하엿소	hayesso	I have made, have I made ?
하겿소	hakeisso	I shall make, shall I make ?
가오	kao	go ; I go, do I go ?
갓소	kasso	I have gone, have I gone ?
가겿소	kakeisso	I shall go, shall I go ?
오	o	come ; I come, do I come ?
왔소	oasso	I have come, have I come ?
오겿소	okeisso	I shall come, shall I come ?

* *molla* is also used colloquially for “*I know not*” “*do you know not,*” etc.

NOTE.— The future, *alkeitta* and *morokeitta* (as also the forms *alkeisso* and *morokeisso* of the polite conjugation) are frequently used for the present tense, *I know* and *I do not know*.

잇소	isso	be ; I am <i>or</i> have, am <i>or</i> have I ?
잇섯소	issesso	I was <i>or</i> had, was <i>or</i> had I ?
잇겟소	itkeisso	I shall be <i>or</i> have, shall I be <i>or</i> have ?
업소	epso	I am <i>or</i> have not, am <i>or</i> have I not ?
업섯소	epsesso	I was <i>or</i> had not, was <i>or</i> had I not ?
업겟소	epkeisso	I shall not be <i>or</i> have, shall I not be <i>or</i> have ?
보오	poo	look ; I look, do I look ?
보앗소	poasso	I have looked, have I looked ?
보겟소	pokeisso	I shall look, shall I look ?
치오	ch'io	strike ; I strike, do I strike ?
쳤소	ch'yesso	I have struck, have I struck ?
치겟소	ch'ikeisso	I shall strike, shall I strike ?
주오	chouo	give ; I give, do I give ?
주엇소	chouesso	I have given, have I given ?
주겟소	choukeisso	I shall give, shall I give ?
먹소	mekso	eat ; I eat, do I eat ?
먹엇소	mekesso	I have eaten, have I eaten ?
먹겟소	mekkeisso	I shall eat, shall I eat ?
잡소	chapso	seize, I seize, do I seize ?
잡앗소	chapasso	I have seized, have I seized ?
잡겟소	chapkeisso	I shall seize, shall I seize ?
놓소	nosso	release ; I release, do I release ?
노핫소	nohasso	I have released, have I released ?
노켓소	nok'eisso	I shall release, shall I release ?

씻소	ssisso	wash ; I wash, do I wash ?
씻섯소	ssissesso	I have washed, have I washed ?
씻겟소	ssitkeisso	I shall wash, shall I wash ?
기드리오	kitario	wait ; I wait, do I wait ?
기드렸소	kitaryesso	I have waited, have I waited ?
기드리겟소	kitarikeisso	I shall wait, shall I wait ?
안쏘	ansso	} sit ; I sit, do I sit ?
안즈오	ancheuo	
안졌소	anchyesso	I have sat, have I sat ?
안께소	ankkeisso	I shall sit, shall I sit ?
아오	ao	} know ; I know, do I know ?
알지오	alchio	
알앗소	arasso	I have known, have I known ?
알겟소	alkeisso	I shall know, shall I know ?

The “polite” Imperative, first person plural, is formed by substituting *psyeita* for the final *n* of the Past Relative Participle, thus—

하다	하	합세다	Let us make
hata	han	hapsyeita	
가다	간	갑세다	Let us go
kata	kan	kapsyeita	
보다	본	봄세다	Let us see
pota	pon	popyseita	
먹다	먹은	먹음세다	Let us eat
mekta	mekeun	mekeupsyeita	

안따
antta

안즌
ancheun

안줍세다
ancheupsyeita

Let us sit

씻다
ssitta

씻손
ssissan

씻습세다
ssissapsyeita

Let us wash

A very common and more markedly courteous form of the Polite Conjugation is that which ends in *sio* in the Present Indicative. This is formed from the Past Relative Participle by substituting the termination *sio* for the final *n*, and may be used affirmatively, interrogatively, or imperatively in speaking of or to ones superiors in rank. Where used as an Imperative, the force of *sio* corresponds exactly to our English word "please":—

하다
hata

흔
han

하시오
hasio

Please make, do you make? He makes, etc.

보다
pota

본
pon

보시오
posio

Please see, do you see? He sees, etc.

주다
chouta

준
choun

주시오
chousio

Please give, do you give? He gives, etc.

안따
antta

안즌
ancheun

안즈시오
ancheusio

Please sit, do you sit? He sits, etc.

This form of the Polite Conjugation extends through nearly all moods and tenses. Thus we find *posesso*, *posikeisso*, *posimyen*, *posin*, etc., for *poasso*, *pokeisso*, *pomyen*, *pon*, etc.

Another "polite" form of the present Indicative is that which ends in *chio*, this termination being substituted for the final *ta* of the present tense in the "ordinary" Conjugation. When used with the first or third person it has an affirmative, with the second person always an interrogative, sense:—

하다
hata

하치오
hachio

I make, he makes, we make, they make, do you make?

가다
kata

가치오
kachio

I go, he goes, we go, they go, do you go?

오다
ota

오지 오
ochio

I come, he comes, we come,
they come, do you come?

놓다
nott'a

놓치 오
notch'io

I release, he releases, we release,
they release, do you release?

N.B.—The termination is aspirated thus—*ch'io*, in the case of verbs ending in aspirated *t'a* in the present tense of the Ordinary Conjugation.

Inferiors, addressing their superiors and wishing to be exceedingly polite, use the conjugation ending in *pnaita*, *opnaita*, *sapnaita*, *saopnaita*, for the first or third person singular or plural. This is read *mnaita*, etc., according to the requirements of Korean euphony, and is formed—

either (1) by substituting *pnaita* for the final *n* of the Past Relative Participle:—

하다
hata

한
han

하느니라
hamnaita

I make, he makes, we
make, they make.

가다
kata

간
kan

가느니라
kamnaita

I go, he goes, we go,
they go.

먹다
mekta

먹은
mekeun

먹읍느니라
mekeumnaita

I eat, etc.

잡다
chapta

잡은
chapeun

잡읍느니라
chapeumnaita

I seize, etc.

안타
antta

안즌
ancheun

안줍느니라
ancheumnaita

I sit, etc.

or (2) by substituting *opnaita* for the final *ta* of the Present Indicative where the termination is immediately preceded by a vowel:—

하다
hata

하옵느니라
haomnaita

I make, etc.

가다
kata

가옵느니라
kaomnaita

I go, etc.

or (3) by substituting *sapnaita* or *saopnaita* for the final *ta* of the Present Indicative where a consonant, *k*, *l*, *m*, *n*, *p* or *t* closes the syllable immediately preceding the termination:—

먹다 mekta	먹습니다 meksamnaita	먹소웁니다 meksaomnaita	I eat, we eat, he eats, they eat.
일라 ilt'a	일습니다 ilsamnaita	일소웁니다 ilsaomnaita	I lose, we lose, he loses, they lose.
담다 tamt'a	담습니다 tamsamnaita	담소웁니다 tamsaomnaita	I fill, we fill, he fills, they fill.
안다 anta	안습니다 ansamnaita	안소웁니다 ansaomnaita	I embrace, we embrace he embraces, etc.
잡다 chapta	잡습니다 chapsamnaita	잡소웁니다 chapsaomnaita	I seize, we seize, he seizes, they seize.
싣다 sitta	싣습니다 sissamnaita	싣소웁니다 sissaomnaita	I load, we load, he loads, they load.

Similarly *sapnaita* and *saopnaita* are substituted for the final *ta* of the Indicative Past and Future tenses of the Ordinary Conjugation. Thus—

ҳyetta hayetta	ҳyetssamnaita hayessamnaita	ҳyetsaomnaita hayessaomnaita	I made, etc.
ҳkett'a hakeitta	ҳkett'samnaita hakeissamnaita	ҳkett'saomnaita hakeissaomnaita	I shall make, etc.
meketta meketta	mekessamnaita mekessamnaita	mekessaomnaita mekessaomnaita	I ate, etc.
mekkett'a mekkeitta	mekkeissamnaita mekkeissamnaita	mekkeissaomnaita mekkeissaomnaita	I shall eat, etc.
oatta oatta	oassamnaita oassamnaita	oassaomnaita oassaomnaita	I came, etc.
okeitta okeitta	okeissamnaita okeissamnaita	okeissaomnaita okeissaomnaita	I shall come, etc.

SECTION 3.—INTERROGATIVE CONJUGATION.

In addition to the Interrogative of the Polite Conjugation ending in *o* and *so*, which is used between equals in social and official rank, or towards superiors, in ordinary conversation, the Korean verb possesses a separate conjugation for addressing questions to inferiors, which is formed by substituting *nanya* or *tenya* for the final *ta* of the present, past and future tenses of the Ordinary Conjugation. The suffix *nanya* may be considered the regular interrogative available generally; whereas the form in *tenya* is specially employed where the enquiry is made regarding action not immediately under the eye of the speaker. Further, *ha-tenya*, for example, has not a Present tense meaning but is properly an Imperfect; *hananya*, being the interrogative for time strictly present. Again, *hayettenya* refers to a past even further remote than the form *hayennanya*. In *hakeittanya*, the Future, the enquiry contains an appeal for the opinion of the person addressed, and that particularly where the enquiry is made with reference to a third party not present to the speakers; *hakeinnanya* on the other hand refers to the future merely. Such at least are the leading principles governing the application and use of the two interrogative suffixes.

하느냐	hananya	do I make? dost thou make? etc.
하었느냐	hayennanya	have I made? etc.
하겠느냐	hakeinnanya	will I make? etc.
하더냐	hatenya	was I making? etc.
하였더냐	hayettenya	did I make? etc.
하겠더냐	hakeittanya	shall I make? etc.
가느냐	kananya	do I go? dost thou go? does he go? etc.
갔느냐	kannanya	have I gone? etc.
가겠느냐	kakeinnanya	will I go? etc.
가더냐	katenya	was I going? etc.
갔더냐	kattenya	did I go? etc.
가겠더냐	kakeittanya	shall I go? etc.

오느냐	onanya	do I come? etc.
왔느냐	oannanya	have I come? etc.
오겟느냐	okeinnanya	will I come? etc.
오더냐	otenyā	was I coming? etc.
왔더냐	oattenya	did I come?
오겟더냐	okeittenya	shall I come? etc.
있느냐	innanya	have I? (or am I?) etc.
있섯느냐	issennanya	have I had? etc.
있겟느냐	itkeinnanya	will I have? etc.
있더냐	ittenya	was I having? etc.
있섯더냐	issettenya	did I have? etc.
있겟더냐	itkeittenya	shall I have? etc.
업느냐	emnanya	have I not? etc. (or am I not? etc).
업섯느냐	epsennanya	have I not had? etc.
업겟느냐	epkeinnanya	will I not have? etc.
업더냐	eptenyā	was I not having? etc.
업섯더냐	epsettenya	did I not have? etc.
업겟더냐	epkeittenya	shall I not have? etc.
아느냐	ananya	know I? etc.
알았느냐	arannanya	have I known? etc.
알겟느냐	alkeinnanya	will I know? etc.
알더냐	altenya	was I knowing? etc.
알았더냐	arattenya	knew I? etc.
알겟더냐	alkeittenya	shall I know? etc.

모로느야	moronanya	know I not? etc.
몰났느야	mollannanya	have I not known? etc.
모로겟느야	morokeinnanya	will I not know? etc.
모로더야	morotenyā	was I not knowing? etc.
몰났더야	mollattenya	knew I not? etc.
모로겟더야	morokeittenya	shall I not know? etc.

보느야	ponanya	do I see? etc.
보았느야	poannanya	have I seen? etc.
보겟느야	pokeinnanya	will I see? etc.
보더야	potenyā	was I seeing? etc.
보았더야	poattenya	did I see? etc.
보겟더야	pokeittenya	shall I see? etc.

SECTION 4.—CONJUNCTION CONJUGATION.

Under this conjugation are included the various agglutinations and suffixes, which are employed to express condition, time, reason, conjunctions—copulative and disjunctive—and even punctuation. But inasmuch as the presentation of a complete paradigm of these varying modifications with all their niceties of distinction would necessitate a volume to itself and only encumber and perplex the student, it has been considered advisable to give here only the more important modifications—such at least as occur most frequently in current colloquial. These embody the leading principles governing this verb inflexion and will enable the student to work out, as he becomes more and more familiarized with the language, the system of word-building and agglutination peculiar to Korean. Many of the particles used in connecting sentences—subordinate and co-ordinate—are meaningless in themselves but are required for euphony, either replacing our English conjunctions or merely indicating the punctuation. It may be well said indeed that a mastery of the Korean verb implies a full knowledge of the Korean language.

I.—CONDITIONAL SUFFIXES.

The suffixes **면** *myen* and **거 든** *keteun* express condition with a force corresponding to our word “if” in connecting a subordinate clause with the principal clause of a sentence. *Myen*, with or without the conjugation **만 일** *manil*, can be used generally, but where the idea of uncertainty or of time is connoted and especially where the principal and subordinate clauses contain different subjects to their respective predicates, *keteun* is the suffix employed.

The present tense is formed by substituting *myen* for the final *l* of the Future Relative Participle, thus—

하 다

hata, I make

할hal (*Fut. Part.*)**하면**

hamyen, if I make.

보 다

pota, I see

볼pol (*Fut Part.*)**보면**

pomyen, if I see.

먹 다

mekta, I eat

먹 을mekeul (*Fut Part.*)**먹 으면**

mekeumyen, if I eat.

The other tenses are formed from the Ordinary Conjugation by substituting *simyen*, *keteun* and *temyen* for the ordinary terminations of the present, past, future, imperfect and pluperfect tenses.

Present	하면	hamyen	} If I make, if thou makest, if he make, if we make, etc.
„	하거나	haketeun	
Past	하였시면	hayessimyen	} If I made, etc.
„	하였거 든	hayetketeun	
Future	하겠시면	hakeissimyen	} If I shall make, etc.
„	하겠거 든	hakeitketeun	
Imperfect	하더면	hatemyen	If I was making, etc.
Pluperfect	하였더면	hayettemyen	If I had made, etc.

Present	오면	omyen	} If I came, etc.
„	오거든	oketeun	
Past	왔시면	oassimyen	} If I come, etc.
„	왔거든	oatketeun	
Future	오겠시면	okeissimyen	} If I shall come, etc.
„	오겠거든	okeitketeun	
Imperfect	오더면	otemyen	If I was coming, etc.
Pluperfect	왔더면	oattemyen	If I had come, etc.
Present	먹으면	mekeamyen	} If I eat, etc.
„	먹거든	mekketeun	
Past	먹었시면	mekessimyen	} If I ate, etc.
„	먹었거든	meketketeun	
Future	먹겠시면	mekkeissimyen	} If I shall eat, etc.
„	먹겠거든	mekkeitketeun	
Imperfect	먹더면	mektemyen	If I was eating, etc.
Pluperfect	먹었더면	mekettemyen	If I had eaten, etc.
Present	보면	pomyen	} If I see, etc.
„	보거든	poketeun	
Past	보았시면	poassimyen	} If I saw, etc.
„	보았거든	poatketeun	
Future	보겠시면	pokeissimyen	} If I shall see, etc.
„	보겠거든	pokeitketeun	
Imperfect	보더면	potemyen	If I was seeing, etc.
Pluperfect	보았더면	poattemyen	If I had seen, etc.

EXERCISE XXII.

1. 일 잘 하면 상급 주겠다
 il chal hamyen syangkeup choukeitta
 work well if you make gratuity I will give
 If you do the work well I will give you a gratuity.
2. 보행군 오거든 내게 즉시 말 하여라
 pohaing koun oketeun naikei cheuksi mal hayera
 courier if come to me instantly speech make
 Let me know at once when the courier comes.
3. 담 문허졌시면 다시 싸라
 tan mounhechyessimyen tasi ssara
 wall if fell into ruins again build
 Build up the wall again if it has fallen down.
4. 너는 그 약 먹겠시면 도ckett다
 nenan keu yak mekkeissimyen chyok'eitta
 as for you that medicine if you will eat it will be good
 You will do right to take that medicine.
5. 이 책 보겠거든 가져 가거라
 i ch'aik pokeitketeun kachye-kakera
 this book if you will see taken-go
 Should you see this book you can take it away.
6. 내가 그 길노 오더면 맛났겠소
 naika keu killo otemyen mannatkeisso *
 I that by road if was coming would have met
 If I came by that road I would have met him.
7. 그 사람을 보았더면 돈 주었겠소
 keu saram-eul poattemyen ton chouetkeisso *
 that man if I had seen money would have given
 If I had seen the man I would have given him the money.

* Future Perfect tense. The construction and meaning of this tense form are explained in a separate section on a subsequent page.

II.—CAUSAL SUFFIXES.

As, since, because, etc. are rendered by the suffixes **니** *ni*, **니까** *nikka*,

니 **칸드로** *nikkanteuro*. The suffix *ni* has two distinct uses: (1) First, it is used as a purely causal conjunction, connecting the parts of a sentence which stand to one another in the relation of cause and effect. Under such conditions it is restricted to the regular tenses, present, past and future. The two enclitic particles *kka* and *kkanteuro* are frequently found added to *ni* both for purposes of euphony and especially for the purpose of emphasizing its causal force, when connecting the subordinate with the principal part of a sentence. At the same time *ni* and its enclitics also appear in phrases where their meaning and application may best be indicated by punctuation marks in English and where the relation of cause and effect between different parts of the sentence can be clearly understood without being particularized by any conjunction.

글	잘	하니	과거	하겠다
keul	chal	hani	koake	hakeisso
letters	well	as he makes	examination	will make

As he is a good scholar, he will get his degree.

어제	가서	오늘	오니	분류	오하
echyei	kasye	onal	oni	pounchyou	hao
yesterday	having gone	today	as I come	I am busy	

Gone yesterday, here today; I am busy.

날이	차니까	못	가오
nari	ch'anikka	mot	kao
day	as is cold	not	go

I cannot go, it is chilly.

목썩	오니까	일	되겠다
moksyou	onikka	il	toikeitta
carpenter	as is coming	work	will become

As the carpenter is coming, the work will be done.

바람	부니칸드로	실과	떨러졌소
param	pounikkanteuro	silkoa	tterechyesso
wind	as is blowing	fruit	has fallen

The fruit fell down with the wind.

(2) The suffix *ni*, as found in the agglutination *teni*, has a purely disjunctive force. It indicates a break in the sequence of the ideas of the speaker—something unexpected, as it were—which can be best rendered by means of an *adversative* conjunction such as *but*. The agglutination *teni* occurs in the Imperfect, the Pluperfect and the Past Intentional (*was about to do*) tenses.

전에	장사	하더니	시방	농사	하오
chyenei	chyangsa	hateni	sipang	nongsa	hao
before	trade	he was making	now	he farms	
He was once a merchant but now he is a farmer.					

오늘	오겟더니	일이	잇서서	못	왔소
onal	okeitteni	iri	issesye	mot	oasso
today	I was about to come	work	having been	not	I come
I was coming today but was detained on business.					

하니	hani	I make, so ... etc.
하엿시니	hayessini	I have made, so ... etc.
하겟시니	hakeissini	I will make, so ... etc.
하더니	hateni	I was making, but ... etc.
하엿더니	hayetteni	I had made, but ... etc.
하겟더니	hakeitteni	I was about to make, but ... etc.
오니	oni	I come, so ... etc.
왔시니	oassini	I come, so ... etc.
오겟시니	okeissini	I will come, so ... etc.
오더니	oteni	I was coming, but ... etc.
왔더니	oatteni	I had come, but ... etc.
오겟더니	okeitteni	I was about to come, but ... etc.
가니	kani	I go, so ... etc.
갔시니	kassini	I went, so ... etc.
가겟시니	kakeissini	I will go, so ... etc.
가더니	kateni	I was going, but ... etc.
갔더니	katteni	I had gone, but ... etc.
가겟더니	kakeitteni	I was about to go, but ... etc.

주니	chouni	I give, so ... etc.
주었시니	chouessini	I give, so ... etc.
주겠시니	choukeissini	I will give, so ... etc.
주더니	chouteni	I was giving, but ... etc.
주었더니	chouetteni	I had given, but ... etc.
주겠더니	choukeitteni	I was about to give, but ... etc.

EXERCISE XXIII.

1. 손님 하나 오니 음식 예비하여라
 sonnim hana o-ni eumsik yeipihayera
 guest one comes-as food prepare
 There is a guest coming so get dinner ready.

2. 덕은 장사 잘 하니 부자 되겠소
 taikeun chyangsa chal ha-ni pouchya toikeisso
 as for you sir trade well makes-as rich will become
 You are an able merchant, sir, and so will be rich.

3. 포교가 도적을 잡았시니 상급 받겠소
 p'okyoka tochekeul chapassini syangkeup patkeisso
 police thief has-taken-as gratuity will receive
 As the police have caught the thief they will be rewarded.

4. 포교가 도적을 잡아서 상급 받았소
 p'okyoka tochekeul chapasye syangkeup patasso
 police thief having caught gratuity rewarded
 The police having caught the thief got the reward.

5. 어제는 술값 주더니 오늘은 식만 주오
 echeinan syoukap chouteni onareun sak man chouo
 as for yesterday reward was giving as for today wages only give
 Yesterday he gave a gratuity but today he gives only wages.

6. 그 사람 이리 오더니 어디로 갔는지 몰나
 keu saram iri oteni etairo kannanchi molla
 that man here was coming where to go I know not
 He was coming here but I can't tell where he has gone.

EXERCISE XXIII (continued).

7. 짐 다 가져 왔더니 도로 다 가져 갔소

chim	ta	kachye-oatteni	toro	ta	kachye-kasso
load	all	taken-came	back	all	taken-gone

He brought all the baggage but he took it all away again.

8. 물에 빠져 죽겠더니 엇던 사람이 건졌소

mourei	ppachye	choukkeitteni	ettensarami	kenchyesso
in water	fallen	he was about to die	some-body	saved

He fell into the water but somebody saved him from drowning.

III.—ADVERSATIVE SUFFIXES.

The suffix **만** *manan* is the regular adversative conjunction corresponding to the English *but*, *yet*, etc., and is added as an agglutinative particle to the regular tenses, present, past and future, of the Ordinary Conjugation without any modification or euphonic change. The conjugation ending in *chi*, formed by the substitution of *chi* for the final *ta* of the Ordinary Conjugation, is very commonly used where respect or courtesy is intended towards superiors or equals; and to this *chi* the suffix *manan* is regularly added, to express a disjunctive break in the sentence. At the same time this form of the conjugation in *chi* is likewise used to convey the idea of uncertainty or doubt together with a sense of deliberation on the part of the speaker. The forms *hata-manan*, etc. (*i. e.* the conjugation in *ta*), are properly confined to addressing one's inferiors in rank. These conjugations are regular and simple, and present no difficulty to the student as regards either their acquisition or explanation.

In using *manan* as an adversative suffix to any verb, Korean syntax frequently requires that the verbal noun of this same verb—in the oppositive case—shall immediately precede the verb with the adversative suffix, thereby emphasizing and helping out the meaning. At times a certain restrictive sense is conveyed by this construction corresponding more or less to the English phrases “of course,” “somewhat,” “I allow,” etc. This idiom constantly occurs in Korean colloquial, with various other suffixes such as *to*, *tai*, *kenioa*, etc., attached to the predicate, and forms one of the principal uses for which the verbal noun (in the oppositive case) appears in the Korean language.

Further, *manan* is employed as a disjunctive agglutination, with the verb in the Polite Conjugation, being merely added as a suffix to its endings in *o*.

하 다 마 는
하 지 마 는
하 였 다 마 는
하 였 지 마 는
하 겠 다 마 는
하 겠 지 마 는

hata-manan	}	I make, but ... etc.
hachi-manan		
hayetta-manan	}	I made, but ... etc.
hayetchi-manan		
hakeitta-manan	}	I shall make, but ... etc.
hakeitchi-manan		

온 다 마 는
오 지 마 는
왔 다 마 는
왔 지 마 는
오 겠 다 마 는
오 겠 지 마 는

onta-manan	}	I come, but ... etc.
ochi-manan		
oatta-manan	}	I came, but ... etc.
oatchi-manan		
okeitta-manan	}	I will come, but ... etc.
okeitchi-manan		

본 다 마 는
보 지 마 는
보 았 다 마 는
보 았 지 마 는
보 겠 다 마 는
보 겠 지 마 는

ponta-manan	}	I see, but ... etc.
pochi-manan		
poatta-manan	}	I saw, but ... etc.
poatchi-manan		
pokeitta-manan	}	I shall see, but ... etc.
pokeitchi-manan		

먹 는 다 마 는
먹 지 마 는
먹 었 다 마 는
먹 었 지 마 는
먹 겠 다 마 는
먹 겠 지 마 는

meknanta-manan	}	I eat, but ... etc.
mekchi-manan		
meketta-manan	}	I ate, but ... etc.
meketchi-manan		
mekkeitta-manan	}	I shall eat, but ... etc.
mekkeitchi-manan		

EXERCISE XXIV.

1. 어제 왔지 마는 틱을 못 보았소
 echei oatchi-manan taikeul mot poasso
 yesterday I came-but (you) sir not saw
 I came yesterday but I did not see you.
2. 오늘 간다 마는 비가 올 듯 하다
 onal kanta-manan pika ol-teut hata
 today I go-but rain coming-likely makes
 I am going today but it looks like rain.
3. 이 돈 주겠다 마는 후에 엇더케 갹갹느냐
 i ton choukeitta-manan houei ettek'ei kapkeinnanya
 this money I will give-but after how will repay
 I will give you this money but how will you repay me.
4. 약 만히 먹었지 마는 효험이 업소
 yak manhi meketchi-manan hyohemi epso
 medicine many I have eaten-but advantage is not
 I have taken ever so much medicine but am no better.
5. 알기 는 안다 마는 풀기는 어렵다
 alki-nan anta-manan p'oulkinan eryepta
 knowing-as-for I know-but explanation-as-for it is difficult
 I understand the meaning but it is difficult to explain.
6. 가기는 가겠지 마는 언제 갈 년지 모로 겹다
 kaki-nan kakeitchi-manan enchei kal-nenchi morokeitta
 going-as for I will go-but when to be about to go I will not know
 Of course I will go but I cannot tell when I will go.
7. 낫기는 낫다 마는 아쵸 낫지 못 하다
 natki-nan natta-manan acho natchi mot hata
 recovery-as for I recover-but entirely to recover not I make
 I am somewhat better in health but I cannot recover entirely.
8. 그 칼 쓰기는 쓴다 마는 잘 안 들다
 keu k'al sseuki-nan sseunta-manan chal an teulta
 that knife using-as for I use-but well not enter
 I can use the knife of course but it is not at all sharp.

IV.—CONCESSIVE SUFFIXES.

Though, although, etc. are rendered by the suffixes **나** *na*, **되** *tai*, **도** *to*, **거** *ne* **와** *kenioa* and **지** *ra* **도** *chirato*.

With *na* and *tai* the present tense is formed by substituting these suffixes for *l* final of the future relative participle. The past and future tenses are formed by substituting *si*, as a euphonic connecting participle, for *ta* final of these tenses in the Ordinary Conjugation and then adding *na* or *tai* as the case may be.

In the case of *to*, the present tense, is invariably formed by adding the concessive suffix to the first form of the verbal participle, *i. e.* the form without the euphonic ending in *syē*. For the past and future tenses, *se* is substituted for *ta* final of these tenses in the Ordinary Conjugation and then *to* is appended as the conjunctive agglutination.

With *kenioa*, the present and past tenses are formed by substituting the suffix for the final *ta* of the Ordinary Conjugation. But for the future tense an entirely new form is constructed. The final *l* of the future relative participle is modified into *rye* (*nye* where the verbal stem is distinguished by *l*) signifying “about to,” “intending to,” etc., while *kenioa* is likewise modified and becomes *nioa*, so that we get the termination *ryenioa* or *nyenioa*.

The suffixes *na*, *tai* and *to* are at times practically interchangeable in meaning and use; but while *tai* and *to* are strong concessive conjunctions equivalent to *though, although, etc.*, *na* is frequently found to fairly represent our English “*whether*” and that especially with such verbs as “to tell,” “to know,” and “to see,” etc. *Kenioa* is concessive as regards the subordinate clause, being equivalent to “admitting that,” “allowing that,” “even though,” etc., but in introducing the principal clause it marks a break in the sequence of ideas corresponding to *yet, still, or but, etc.*, the principal clause being generally in the interrogative or imperative mood. *Kenioa* may well be translated “*notwithstanding*”.

With *tai*, *to*, and *kenioa*, the verbal substantive in the oppositive case is constantly found associated, preceding the verb to which these suffixes are attached. It is an idiomatic construction peculiar to the Korean language but extremely useful in helping out the meaning of the sentence, emphasizing and modifying the action of the predicate. Thus *kakinan kato*, “as for going though I go”, meaning “even though I go, of course, or “admitting that I go,” etc.

The suffix *chirato* is confined to the future and pluperfect relative participles and followed respectively by the future and future perfect in the principal clause.

하나 hana	하타 hatai	하여도 hayeto	하거니와 hakenioa
Though I make, etc.			
하였시나 hayessina	하였시타 hayessitai	하였서도 hayesseto	하였거니와 hayetkenioa
Though I made, etc.			
하겠시나 hakeissina	하겠시타 hakeissitai	하겠서도 hakeisseto	하려니와 haryenioa
Though I shall make, etc.			
할지라도 halchirato	Though I may make, etc.		
하였실지라도 hayessilchirato	Though I had made, etc.		

가나 kana	가타 katai	가도 kato	가거니와 kakenioa
Though I go, etc.			
갔시나 kassina	갔시타 kassitai	갔서도 kasseto	갔거니와 katkenioa
Though I went, etc.			
가겠시나 kakeissina	가겠시타 kakeissitai	가겠서도 kakeisseto	가려니와 karyenioa
Though I shall go etc.			
갈지라도 kal chirato	Though I may go etc.		
갔실지라도 kassil chirato	Though I had gone, etc.		

먹으나 mekeuna	먹으타 mekeutai	먹어도 meketo	먹거니와 mekkenioa
Though I eat, etc.			
먹었시나 mekessina	먹었시타 mekessitai	먹었서도 mekesseto	먹었거니와 meketkenioa
Though I ate, etc.			
먹겠시나 mekkeissina	먹겠시타 mekkeissitai	먹겠서도 mekkeisseto	먹으려니와 mekeuryenioa
Though I shall eat, etc.			
먹을지라도 mekeulchirato	Though I may eat, etc.		
먹었실지라도 mekessilchirato	Though I had eaten, etc.		

잡으나 chapeuna	잡으되 chapeutai	잡아도 chapato	잡거니와 chapkenioa
Though I take, etc.			
잡았시나 chapassina	잡았시되 chapassitai	잡았서도 chapasseto	잡았거니와 chapatkenioa
Though I took, etc.			
잡겠시나 chapkeissina	잡겠시되 chapkeissitai	잡겠서도 chapkeisseto	잡으려니와 chapeuryenioa
Though I shall take, etc.			
잡을지라도	chapeulchirato	Though I may take, etc.	
잡았실지라도	chapassilchirato	Though I had taken, etc.	

얻으나 eteuna	얻으되 eteutai	얻어도 eteto	얻거니와 etkenioa
Though I get, etc.			
얻었시나 etessina	얻었시되 etessitai	얻었서도 etesseto	얻었거니와 etetkenioa
Though I got, etc.			
얻겠시나 etkeissina	얻겠시되 etkeissitai	얻겠서도 etkeisseto	얻으려니와 eteuryenioa
Though I shall get, etc.			
얻을지라도	eteulchirato	Though I may get, etc.	
얻었실지라도	etessilchirato	Though I had got, etc.	

사나 sana	사되 satai	살아도 sarato	살거니와 salkenioa
Though I live, etc.			
살았시나 sarassina	살았시되 sarassitai	살았서도 sarasseto	살았거니와 saratkenioa
Though I lived, etc.			
살겠시나 salkeissina	살겠시되 salkeissitai	살겠서도 salkeisseto	살녀니와 sallyenioa
Though I shall live, etc.			
살지라도	salchirato	Though I may live, etc.	
살았실지라도	sarassilchirato	Though I had lived, etc.	

EXERCISE XXV.

1. 장수는 부조런이 흥나 리가 업소
chyangsanan pouchareni hana rika epso
as for trade diligently though I make profit is not
Though I attend well to business, I never make any profit.
2. 오늘 일찍이 왔서도 쓸디 업소
onal ilcheuki oasseto sseul-tai epso
today early though you came about-to-use-place is not
Though you came early today, it is useless.
3. 말 그러케 흥기는 흥여도 혼이 아니 쓰오
mal keurek'ei hakinan hayeto heuni ani sseuo
speech thus as for saying though I say commonly not use
Though such an expression may be used, it is not common.
4. 약 여러 가지 먹엇시나 효험 못 보앗소
yak yere kachi mekessina hyohem mot poasso
medicine several kinds though he ate advantage not has seen
Though he has tried all kinds of medicine, he is no better.
5. 도적을 잡을지라도 물건은 찾기 어렵다
tochekeul chapeulchirato moulkeneun ch'atki eryepta
thief though you may take as for articles finding is difficult
Even though you catch the thief, it will be difficult to find the booty.
6. 어제 왔실지라도 덕을 못 맛났겄소
echei oassilchirato taikeul mot mannatkeisso
yesterday though I had come you (sir) not I would have met
Though I had come yesterday I would not have met you.
7. 거기 가기는 가려니와 미우 조심흥여라
kekeui kakinan karyenioa maiou chosim hayera
there as for going though will go very careful make
Though you may go there of course, still be very careful.
8. 나는 집에 가거니와 너는 어디 가겄느냐
nanan chipei kakenioa nenan etai kakeinnanya
as for me to home though go as for you where will go?
Though I go home, where are you going to?

V.—DELIBERATIVE AND ALTERNATIVE SUFFIXES.

Whether, or, etc. are rendered by the suffixes **나** *na*, **거 나** *kena*,

는 가 *nanka*, **는 지** *nanchi*, **던 지** *tenchi*, **지** *chi*, and **넌 지** *nenchi*.

(a) *Na* and *kena*. The suffix *na*, in addition to its use as a concessive conjunction (*though*), has an allied meaning (*whether*), when employed to mark alternatives, especially where the verb is repeated or otherwise placed in opposition. Under these conditions the original force of *na* as a concessive conjunction (*though*) can still be evolved; but the use of the alternatives *whether* and *whether ... or*, more correctly conveys the sense of the Korean idiom in this connection. This conjugation is simply formed by the substitution of *na* for the final *ta* of the Present, Past and Future tenses of the Ordinary Conjugation.

From the Future Relative Participle (ending in *sal*, *eul*, etc.) of certain verbs, yet another “alternative” tense, ending in *na* is derived, by the substitution of *na* for the final *l* of the participle. This appears constantly in the language, being well suited to the euphonic requirements of Korean speech. It is restricted to the present tense and, as a strong alternative, has the same force as the termination in *kena*.

This form in *kena* appears only in the Present and Past tenses. It has a strong “alternative” sense (*whether ... or*), and is much used by Koreans in ordinary conversation. Where however the idea of future action is understood, recourse is had to the gerundive ending in *rye*, etc., the verb *hata* being utilized as an auxiliary and becoming *hakena* for the Future simple and *hayetkena* for Future Perfect. Thus *kal*, the Future Relative Participle of *kanta*, I go), becomes *karye*, (about to go or intending to go); and we thus get *karye-hakena* (though I intend to go—though I will go, etc.).

하 나	hana	하 거 나	hakena	Whether I do, etc.
했 나	hayenna	했 거 나	hayetkena	„ I did, etc.
하겠 나	hakeinna			„ I will do, etc.
오 나	ona	오 거 나	okena	Whether I come, etc.
왔 나	oanna	왔 거 나	oatkena	„ I came, etc.
오 겠 나	okeinna			„ I will come, etc.
가 나	kana	가 거 나	kakena	Whether I go, etc.
갔 나	kanna	갔 거 나	katkena	„ I went, etc.
가 겠 나	kakeinna			„ I shall go, etc.

있 나	inna	있 스 나	issana	} Whether I am, etc.
		있 거 나	itkena	
있 섰 나	issenna	있 섰 거 나	issetkena	,, I was, etc.
있 겠 나	itkeinna			,, I shall be, etc.
업 나	emna	업 스 나	epsana	} Whether I am not, etc.
		업 거 나	epkena	
업 섰 나	epsenna	업 섰 거 나	epsetkena	,, I was not, etc.
업 겠 나	epkeinna			,, I shall not be etc.
잡 나	chamna	잡 으 나	chapeuna	} Whether I take, etc.
		잡 거 나	chapkena	
잡 았 나	chapanna	잡 았 거 나	chapatkena	,, I took, etc.
잡 겠 나	chapkeinna			,, I shall take, etc.
먹 나	mekna	먹 으 나	mekeuna	} Whether I eat, etc.
		먹 거 나	mekkena	
먹 었 나	mekenna	먹 었 거 나	meketkena	,, I ate, etc.
먹 겠 나	mekkeinna			,, I shall eat, etc.

EXERCISE XXVI.

1. 돈 있 스 나 업 스 나 걱정 업 소
 ton issana epsana kekchyeng epso
 money whether is whether is not anxiety is not
 I don't care whether there is any money or not.
2. 자 나 지 나 니 클 수 업 소
 chana kkaina nicheul sou epso
 whether I sleep whether I wake forgetting means are not
 Sleeping or waking I will never forget (this).

EXERCISE XXVI (continued).

3. 오나 가나 일 반 이오
 ona kana il pan io
 whether he comes whether he goes one sort is
 It is all the same whether he comes or goes.
4. 크나 적으나 값은 맞치훈가지
 k'euna chyeyeuna kapseun match'ihankachi
 whether large whether small as for price much the same
 Large or small, the price is much the same.
5. 왔나 아니 왔나 가 무려보아라
 oanna ani oanna ka moure-poara
 whether he has come not whether he has come having gone enquire-see
 Go and ascertain whether he has come or not.
6. 비 언제 떠나겠나 가 알고 오너라
 pai enchei ttenakeinna ka al-ko onera
 ship when will depart go know-and come
 Go and find out when the ship will sail.
7. 그 일 너일 다 되겠나 못 되겠나
 keu il nai-il ta toikeinna mot toikeinna
 that work tomorrow all will become not will become
 Will that work be finished tomorrow or not.
8. 하거나 말거나 생각 디로 하오
 hakena malkena saingkak tairo hao
 whether you do whether you don't thought according to make
 Please yourself whether you do this or not.
9. 죽거나 살거나 내여버려 두어라
 choukkena salken naiye parye touera
 whether he dies whether he lives having thrown away put
 Leave him alone to live or die.

(b) *Nanka, nanchi, tenchi, chi* and *nenchi*. These five suffixes are also employed to express *whether* and *whether ... or*, but under distinct conditions. *Nanka* is confined to verbs of "enquiry" etc, either expressed or understood, and in the latter case it has the force of an interrogative, indicating doubt, hesitation or deliberation on the part of the speaker. The various suffixes ending in *chi* appear chiefly in connection with the verb *moronta* (I know not). But the ending in *nanchi* can also be utilized as an interrogative of doubt or hesitation in informal conversation with equals or inferiors. *Tenchi*, in addition to its use in connection with verbs, appears frequently as a suffix joined to nouns placed in opposition to one another. It is connected with the noun by the unipersonal verb *ilta* (is) and corresponds to our English suffix *ever*, but with the additional sense of *whether ... or*. *Chi* and *nenchi* appear only suffixed to the Future Relative Participle in *l*, Korean euphony requiring that the initial *t* of *tenchi* should pass into *n* (*l*) in order to coalesce with the *l* final of this participle form. *Sillenchi*, as in *hayessillenchi*, is an ever recurring form in Korean, and is found substituted for *ta* final of the past tense of the Ordinary Conjugation. It has a dubitative meaning at times, equivalent to *whether I would have, etc*, and by some has accordingly been termed a Future Perfect.

With the intricacies and anomalies of Korean colloquial, it is practically impossible to lay down hard rules to explain idiomatic construction; but with the leading principles here enunciated, it is hoped that the student may at least obtain a clue amid the vagaries and perplexities of the language.

하느가	hananka	Whether I make, etc.
하엿는가	hayennanka	„ I made, etc.
하겟는가	hakeinnanka	„ I will make, etc.
하느지	hananchi	Whether I make, etc.
하엿는지	hayennanchi	„ I made, etc.
하든지	hatenchi	Whether I make, etc.
하엿든지	hayettenchi	„ I had made, etc.
할지	halchi	} Whether I shall make, etc.
할년지	hallenchi	
하엿실년지	hayessillenchi	„ I have made, etc.

잇는가	innanka	Whether I am, etc.
잇섯는가	issennanka	„ I were, etc.
잇겟는가	itkeinnanka	„ I shall be, etc.
잇는지	innanchi	Whether I am, etc.
잇섯는지	issennanchi	„ I were, etc.
잇던지	ittenchi	Whether I am, etc.
잇섯던지	issettenchi	„ I had been, etc.
잇슬지	issalchi	} Whether I shall be, etc.
잇슬년지	issallenchi	
잇섯실년지	issessillenchi	„ I have been, etc.

오는가	onanka	Whether I come, etc.
왔는가	oannanka	„ I came, etc.
오겟는가	okeinnanka	„ I shall come, etc.
오는지	onanchi	Whether I come, etc.
왔는지	oannanchi	„ I came, etc.
오던지	otenchi	Whether I come, etc.
왔던지	oattenchi	„ I had come, etc.
올지	olchi	} Whether I shall come, etc.
올년지	ollenchi	
왔실년지	oassillenchi	„ I have come, etc.

되 는 가
되 었 는 가
되 겠 는 가

되 는 지
되 었 는 지

되 던 지
되 었 던 지

될 지
될 년 지
되 었 실 년 지

toinanka	Whether I become, etc.
toiyennanka	„ I became, etc
toikeinnanka	„ I shall become, etc.
toinanchi	Whether I become, etc.
toiyennanchi	„ I became, etc.
toitenchi	Whether I become, etc.
toiyettenchi	„ I had become, etc.
toilchi	} Whether I shall become, etc.
toillenchi	
toiyessillenchi	„ I have become, etc.

갓 는 가
갓 핫 는 가
갓 겠 는 가

갓 는 지
갓 핫 는 지

갓 던 지
갓 핫 던 지

갓 흘 지
갓 흘 년 지
갓 핫 실 년 지

kapnanka	Whether I pay, etc.
kaphannanka	„ I paid, etc.
kapkeinnanka	„ I shall pay, etc.
kapnanchi	Whether I pay, etc.
kaphannanchi	„ I paid, etc.
kaptenchi	Whether I pay, etc.
kaphattenchi	„ I had paid, etc.
kapheulchi	} Whether I shall pay, etc.
kapheullenchi	
kaphassillenchi	„ I have paid, etc.

먹는가	meknanka	Whether I eat, etc.
먹었는가	mekennanka	„ I ate, etc.
먹겠는가	mekkeinnanka	„ I shall eat, etc.
먹는지	meknanchi	Whether I eat, etc.
먹었는지	mekennanchi	„ I ate, etc.
먹던지	mektenchi	Whether I eat, etc.
먹었던지	mekettenchi	„ I had eaten, etc.
먹을지	mekeulchi	} Whether I shall eat, etc.
먹을는지	mekeullenchi	
먹었실는지	mekessillenchi	„ I have eaten, etc.

EXERCISE XXVII.

1. 모군들 일을 하는가 아니 하는가 무려보
mokoun-teul ireul hananka ani hananka moure-po
coolie's work whether make not whether make enquire-see
Ascertain whether the coolies are working or not.
2. 편지 왔는가 지금 가 보아라
p'yenchi oannanka chikeum ka poara
letter whether has come now go see
Go now and see if the letters are come.
3. 비 언제 떠나겠는가 좀 아라 보시오
pai enchei ttenakeinnanka chom ara posio
boat when whether will depart little know see please
Please find out when the boat will leave.
4. 밖과 누가 왔는지 개 짖는다
patkeui nouka oannanchi kai cheunnanta
outside who whether came dog barks
There is somebody outside—the dog is barking.
5. 그 사람 었던사람인지 너는 아느냐
keu saram etten-saram-inchi nenan ananya
that man what-man-soever as for you do you know?
Do you know who that man is?

EXERCISE XXVIII.

1. 그 사람 집에 있는지 업는지 아느냐
 keu saram chipei innanchi emnanchi ananya
 that man at house whether is whether not is do you know ?
 Do you know whether that man is at home or not?
2. 이 때 까지 집에 있는지 모르겠소
 i ttai kkachi chipei innanchi morokeisso
 this time until in house whether is I will not know
 I do not know whether he is at home as yet.
3. 보행군 갔는지 아니 갔는지 알 수 업소
 pohaingkoun kannanchi ani kannanchi al sou epsou
 courier whether has gone not whether has gone know means are not
 I cannot tell whether the courier has gone or not.
4. 빚 갚든지 아니 갚든지 너는 상관 마라
 pit kaptenchi ani kaptenchi nenan syangkoan mara
 debt whether pay not whether pay as for you concern avoid
 It is no business of yours whether he pays or not.
5. 죽었든지 살았든지 잡아 오너라
 choukettenchi sarattenchi chapa onera
 whether he died whether he lived seize come
 Apprehend him dead or alive.
6. 오늘 돈 줄지 아니 줄지 아느냐
 onal ton choulchi ani choulchi ananya
 today money whether will give not whether will give do you know ?
 Do you know whether he will give the money today?
7. 갈 것인지 안 갈 것인지 아직 작명 업소
 kallenchi an kallenchi achik chakchyeng epsou
 whether I will go not whether I will go as yet decide not is
 It has not as yet been decided whether I go or not.
8. 다 되었실는지 주세히 모르겠소
 ta toiyyessillenchi chasyeih morokeisso
 all whether has become accurately I will not know
 I cannot exactly tell whether it has been finished or not.

EXERCISE XXIX.

1. 술 값 주던지 안 주던지 내 계관치 아니 함 오
 syoul-kap choutenchi an choutenchi nai kyeikoanchi ani hao
 wine-price whether give not whether give I to concern not make
 I don't care whether he gives a gratuity or not.
2. 만흐나 적으나 잇는대로 쓰겟소
 manheuna chyekeuna innan-tairo sseukeisso
 whether many whether few being-according to will use
 Whether few or many, use what you have.
3. 기나 자르나 다 가져 오너라
 kina chareuna ta kachye-onera
 whether long whether short all bring-come
 Bring them all whether long or short.
4. 둥글거나 모나거나 쓰기는 맛찬가지
 toungekoukena monakena sseuki-nan match'ankachi
 whether round whether square as for using much the same
 It will do equally well whether round or square.
5. 검던지 희던지 값시 흰 가지오
 kem-tenchi heui-tenchi kapsi han kachio
 black-whether white-whether price one sort is
 Whether black or white the price is the same.
6. 이리 흥나 더리 흥나 일 반 이오
 iri hana chyeri hana il pan io
 here though make there though make one sort is
 It is all the same whether you do it this way or that way.
7. 빛싸던지 눅던지 지금은 돈 업서 못사오
 pis-ssatenchi nouktenchi chikeumeun ton epsye mot sao
 whether dear whether cheap now as for money not being not buy
 Whether dear or cheap, I have no money and cannot buy it.
8. 언제 가던지 그 때 부탁함 겐소
 enchei katenchi keu ttai pout'akhakeisso
 when whether go that time I will appeal
 I will appeal to him whenever he is going.

VI.—RESTRICTIVE CONDITIONAL SUFFIX.

The suffix *ya* occurs in connection with the first form of the Perfect Participle and produces a sense corresponding to *if only, unless, only after ... must, not unless*, etc. *i.e.* a restrictive conditional in the Present Tense followed by the Future in the principal clause. The Past Tense is formed by substituting *se-ya* for *ta* final in the Ordinary Conjugation; it must be followed by the Future Perfect in the principal clause. The Future is similarly formed by substituting *se-ya* for *ta* final of the Future of the Ordinary Conjugation; but in Corean its place is generally taken by the present in *ya*, which as a Conditional Present naturally implies a contingent future—sufficiently at least to meet the requirements of a Future Tense in Corean.

하 여 야	hayeya	If I only make, etc.
하 였 서 야	hayesseya	If I only made, etc.
하 겠 서 야	hakeisseya	If I only will make, etc.
있 서 야	isseya	If I only be, etc.
있 섰 서 야	issessey	If I only were, etc.
있 겠 서 야	itkeisseya	If I only will be, etc.
와 야	oaya	If I only come, etc.
왔 서 야	oasseya	If I only came, etc.
오 겠 서 야	okeisseya	If I only will come, etc.
가 야	kaya	If I only go, etc.
갔 서 야	kassey	If I only went, etc.
가 겠 서 야	akeisseya	If I only will go, etc.
보 아 야	poaya	If I only see, etc.
보 았 서 야	poasseya	If I only saw, etc.
보 겠 서 야	pokeisseya	If I only will see, etc.

먹 어 야	mekeya	If I only eat, etc.
먹 었 서 야	mekesseye	If I only ate, etc.
먹 겠 서 야	mekkeisseye	If I only will eat, etc.
잡 아 야	chapaya	If I only take, etc.
잡 았 서 야	chapasseya	If I only took, etc.
잡 겠 서 야	chapkeisseye	If I only will take, etc.
주 어 야	choueya	If I only give, etc.
주 었 서 야	chouesseye	If I only gave, etc.
주 겠 서 야	choukeisseye	If I only will give, etc.

EXERCISE XXX.

- 그 약 먹 어 야 낫 겠 소
 keu yak mekeya natkeisso
 that medicine if only eat will recover
 If you only take that medicine, you will recover.
- 목슈가 와 야 일 이 되 겠 다
 moksyouka oaya iri toikeitta
 carpenter if only come work will become
 If only the carpenter comes, the work will be finished.
- 미 리 널 너 주 었 서 야 내 가 갔 겠 소
 miri nille-chouesseye naika katkeisso
 beforehand spoken if only have given I would have gone
 If you had only told me beforehand, I would have gone.
- 물 건 찾 겠 서 야 술 값 주 겠 다
 moulken ch'atkeisseye syoul-kap choukeitta
 article if only you will find wine-price I will give
 I will give you a reward if you will only find the article.

EXERCISE XXX (continued).

5. **딕이 불가불 여긔 잇서야 할수 밧긔 업소**
 taiki poulkapoul yekeui isseyā hal-sou patkeui epso
 you (sir) necessity here if only be resource beyond is not
 You must be here, sir,—there is no other resource.

6. **거긔를 그 때 갓서야 그 사름을 맛낫겔소**
 kekeuireul keu ttai kasseya keu saramel mannatkeisso
 there (acc : case) that time if only had gone that man would have met
 You would have met him had you only gone there then.

7. **편지 올넌지 기드려 보아야 알겔소**
 p'yenchi ollenchi kitarye poaya alkeisso
 letter whether will come having waited if only see will know
 If he will only wait and see, he will know if the letter will come.

8. **짐 다 왔실넌지 가 보아야 알겔소**
 chim ta oassillenchi ka poaya alkeisso
 load all whether has come go if only see will know
 If you only go and see, you will know if the baggage has all come.

VII.—TEMPORAL SUFFIXES

The two suffixes **다 가** *taka* and **먼서** *myensye* express time, *when* or *while*,—but with this difference, that the former implies interrupted or unexpected action, and the latter simultaneous action, more or less continuous between the predicates of the different clauses of the sentence. *Taka* is united with the Present and Past Tenses by substitution for *ta* final of the Ordinary Conjugation; *myensye* is united with the Present Tense only. For the Future with *taka* or *myensye*, the gerundive in *rye* or *rya* (derived from the Future Relative Participle) is employed, especially in conjunction with the auxiliary verb *hata* (I do), thus producing the terminations *rye-hataka* and *rye-hamyensye*,—often contracted into *rya-taka* and *rya-myensye*,—where *hataka* and *hamyensye* are strictly Present Tenses regularly formed from *hata*, and attached to the gerundive of the verb to be conjugated.

As regards the meaning of these two agglutinations *taka* and *myensye*, Coreans use them very loosely and irregularly in ordinary colloquial—apparently more for euphony than as a definite grammatical construction expressive of time. Accordingly *but* will frequently be found to give a correct rendering of *taka*, thereby implying interrupted or unexpected action, while *and* will give the nearest approach to *myensye* in conveying the idea of simultaneous action. The English participle, as a general rule, gives an exact rendering of these agglutinative forms especially as regards time or tense, which depends on the time or tense of the predicate of the principal clause.

Other temporal suffixes are composed of the locative case of such words as

때, 번, 적 etc. suffixed to the Future Relative Participle of the verb, as described on a subsequent page.

할 다 가	hataka	When I make, etc.
할 었 다 가	hayettaka	„ „ made, etc.
할 려 다 가	haryetaka	„ „ intend to make, etc.
있 다 가	ittaka	When I have, etc.
있 섰 다 가	issettaka	„ „ had, etc.
있 스 려 다 가	issaryetaka	„ „ intend to have, etc.
오 다 가	otaka	When I come, etc.
왔 다 가	oattaka	„ „ came, etc.
오 려 다 가	oryetaka	„ „ intend to come, etc.
가 다 가	kataka	When I go, etc.
갔 다 가	kattaka	„ „ went, etc.
가 려 다 가	karyetaka	„ „ intend to go, etc.
보 다 가	potaka	When I see, etc.
보 았 다 가	poattaka	„ „ saw, etc.
보 려 다 가	poryetaka	„ „ intend to see, etc.
하 면 서	hamyensye	While I am making, etc.
하 려 면 서	haryemensye	„ „ intend to make, etc.
오 면 서	omyensye	While I am coming, etc.
오 려 면 서	oryemyensye	„ „ intend to come, etc.
가 면 서	kamyensye	While I am going, etc.
가 려 면 서	karyemyensye	„ „ intend to go, etc.
잡 호 면 서	kapheumyensye	While I am paying, etc.
잡 호 려 면 서	kapheuryemyensye	„ „ intend to pay, etc.

EXERCISE XXXI.

1.

식골	갓다가	도적을	맞났소
seuikol	kattaka	tochekeul	mannasso
country	when I went	thieves	I met

When going to the country I was attacked by thieves.
2.

서울	가다가	비를	맞났소
sy Seoul	kataka	pireul	mannasso
capital	when I go	rain	I met

It came on to rain when I was going to Seoul.
3.

서울	가면서	비를	마졌다
Syeoul	kamyensye	pireul	machyetta
capital	while I go	rain	flogged

It was raining while I went to Seoul.
4.

식골	갓다가	여러	날	만에	도라왔소
seuikol	kattaka	yere	nal	manei	toraoasso
country	when I went	several	days	period	I returned

I went to the country but returned after several days.
5.

집에	가려다가	일이	잇서서	못	소갓
chipei	karyetaka	iri	issesye	mot	kasso
to house	I intend to go	work	been	not	I went

I intended going home but was detained by business.
6.

도적질	하다가	잡히여	죽었소
tochechkil	hataka	chaphiye	choukesso
stealing action	while he makes	taken	he died

He was caught stealing and killed.
7.

조세히	보았다가	도라가	말	하여라
chasyeihi	poattaka	toraka	mal	hayera
accurately	when you have seen	return	speech	make

When you have seen (this) clearly go back and tell him.
8.

돈	꾸이여	주었다가	난봉	났소
ton	kkouiye	chouettaka	nanpong	nasso
money	lent	when I gave	spend thrift	arose

I gave him the loan of the money but never got repaid.

EXERCISE XXXII.

1. 책 보다가 낮 후에 나가세다
ch'aik potaka nat houei nakapsyeita
book when I see noon after let us go out
Let us read the book now but go out in the afternoon.
2. 그 때 오려다가 몸이 압하 못 왔소
keu ttai oryetaka momi apha mot oasso
that time while I intend to come body sore not came
I was coming then but was ill and could not come.
3. 지금 가려면서 틱을 좀 보려호오
chikeum karyemyensye taikeul chom porye-hao
now while he intends to go you (sir) little he intends to see
He intends to go now and wants to see you a little.
4. 그 길노 가면서 그 물건 사겟다
keu killo kamyensye keu moulken sakeitta
that by road while I go that article I will buy
I will buy that article as I am going that way.
5. 벋 나면서 비가 온다
pyet namyensye pika onta
sunshine while proceeds rain comes
It rains while the sun is shining.
6. 빚 갚히려면서 왜 돈 그러케 쓰느냐
pit kapheuryemyensye ouei ton keurek'ei sseunanya
debt while you intend to pay why money thus do you use?
Why do you spend money in that way if you intend to pay your debts?
7. 우리 가면서 니아기 합세다
ouri kamyensye niaki hapsyeita
we while go story let us make
Let us chat together as we are going along.
8. 그 약 먹으면서 곧 병이 더 하엿소
keu yak mekeumyensye kot pyengi te hayesso
that medicine while he eats directly sickness more has made
Directly he took that medicine he got worse.

VIII.—SUFFIX USED WITH VERBS OF FEARING, ETC.

The suffix 가 *ka*, added to the Future Relative Participle, occurs regularly in connection with verbs expressive of “fear”, like *mousyepta* and *touryepta*, or with nouns expressive of “anxiety” like *nyemnye*, or *kekchyeng*. Its meaning and use approach nearest to our English conjunction “lest”.

EXERCISE XXXIII.

1. 너 일 비 가 올가 념녀 되오
 nail pika olka nyemnye toio
 tomorrow rain coming anxiety becomes
 I am anxious lest it rain tomorrow.

2. 네가 그 때 못 올가 걱정 하였소
 neika keu ttai mot olka kekchyeng hayesso
 you that time not coming anxiety I made
 I was anxious lest you could not come then.

3. 그 아희 물에 빠질가 두려워 하오
 keu aheui mourei ppachilka tourycoue-hao
 that child in water falling afraid-makes
 The child is afraid of falling into the water.

4. 바람 불가 무서워서 항선 못 하오
 param poulka mousyeouesye haingsyen mot hao
 wind blowing being afraid navigation not make
 I cannot sail being afraid of the wind blowing.

FUTURE PERFECT TENSE.

A compound tense occurs frequently in Corean which in force and use corresponds practically to our English Future Perfect, “will have” or “would have”. It is formed by substituting the agglutinative suffix distinctive of the Future Tense, *keitta* (or *k'eitta* for aspirated verb stems) for *ta* final of the Past Tense of the Ordinary Conjugation, and thus presents a combination of the Past and Future Tenses. It takes various suffixes to express interrogation, condition, etc. in common with the regular tense modifications. The Future Perfect Relative Participle, ending in *sil*, is generally found joined to *choul* (the participle noun ending), *ket*, thing, etc. in dependence on the verb *alta* (I know); while the termination *sillenchi* (vide p. 110) most often appears associated with the verb *moronta* (I know not), and at times has a purely Pluperfect sense:

hayetkeitta	I will have done, etc.
hayetkeisso	or I would have done, etc.
hayetkeinnanya	Would I have done, etc.
hayetkeisso	or will I have done, etc.
hayetkeissini	As I would have done, etc.
hayetkeittaman	I would have done, etc.
hayetkeitchimanan	
hayessil	Would have done (<i>Rel: Part:</i>)
hayessillenchi	Whether I would have done.

EXERCISE XXXIV.

- 약 먹었더면 병이 나할것소
 yak mekettemyen pyengi nahatkeisso
 medicine if had eaten sickness will have recovered
 Had he taken medicine, he would have recovered.
- 그 집 다 지엇것느냐
 keu chip ta chietkeinnanya
 that house all will have built?
 Will he have finished building the house?
- 목썩 왔더면 일 다 하였것다
 inoksyu oattemyen il ta hayetkeitta
 carpenter if had come work all will have made
 Had the carpenter come he would have finished the work.
- 지금 도라왔겟시니 얼핏 가 보이라
 chikeum toraoatkeissini elp'it ka poara
 now as he will have returned quickly go see
 He will have returned by now ; go quickly and see.

EXERCISE XXXIV (continued).

5. 어제 갔겠지마는 일이 잇서 못 갔소
 echei katkeitchimanan iri isse mot kasso
 yesterday would have gone but work been not went
 I would have gone yesterday but was detained by business.
6. 회답 왓실줄 알고 아라보라 왓소
 hoitap oassilchoul alko arapora oasso
 answer would have come know-and to ascertain came
 I thought the reply would have come and came to inquire.
7. 그 사름 빚 다 갓했실년지 내 모로겐소
 keu saram pit ta kaphassillenchi nai morokeisso
 that man debt all whether would have paid I will not know
 I cannot tell whether he would have paid all the debt.
8. 옷 다 되엿실줄 알고 님으라 왓다
 ot ta toiyessilchoul alko nipeura oatta
 clothes all would have become know-and to dress came
 I thought the clothes would have been finished and came to put them on.

GERUNDIVE.

The Corean verb possesses two allied Gerundives, derived from the Future Relative Participle respectively by changing the *l* final into (1) *ra* or *re* or (2) *rya* or *rye*.

(1) The gerundive in *ra* or *re* appears principally in conjunction with the verbs *kanta* (I go), *onta* (I come) *ponaita* (I send) and other verbs of motion; and indicates merely the object for which one comes or goes.

With a few verbs, and especially with those marked by *l* in the stem, the gerundive is irregularly formed in *lne* or *lna*, pronounced *lle* or *lla* for the sake of euphony.

가질너	kachille	from	kachita	(I fetch).
실너	sille	„	sitta	(I load).
갈나	kalla	„	kalta	(I cultivate).
팔나	p'alla	„	p'alta	(I sell).

EXERCISE XXXV.

1. 시 잡으러 갔소 돈 갑흐러 왔소
 sai chapeure kasso ton kapheure oasso
 birds to seize he went money to pay he has come
 He has gone shooting. He has come to pay the money.

2. 칼 하나 사라 왔소
 k'al hana sara oasso
 knife one to buy has come
 He came to buy a knife.

3. 말 사 내러 갔소
 mal sak naire kasso
 horse wages to take out he has gone
 He has gone to hire a pony.

4. 덕을 좀 보라 왔소
 taikeul chom pora oasso
 you sir little to see I came
 I came to see you a little.

5. 여기 무엇 하라 왔느냐
 yekeui mouet hara oannanya
 here what to do have you come?
 What have you come here to do?

6. 책 사라 보내엿소
 ch'aik sara ponaiyesso
 book to buy I sent
 I have sent to buy the book.

7. 물건 가질너 보내엿소
 moulken kachille ponaiyesso
 article to fetch he has sent
 He has sent for the article.

8. 열쇠 가질너 갔소
 yelsoi kachille kasso
 key to fetch has gone
 He has gone for the key.

EXERCISE XXXVI.

1. 짐 지러 왔소
chim chire oasso
load to load has come
He has come for the packages.
2. 손님 마즈러 나갔소
sonnim macheure nakasso
guests to meet he has gone out
He has gone out to meet the guests.
3. 돈 가질너 보냈소
ton kachille ponaiyesso
money to fetch I have sent
I have sent for the money.
4. 밭 갈나 갔소
pat kalla kasso
field to cultivate has gone
He has gone to plough the fields.
5. 말 가지고 쓸 실너 왔소
mal kachi-ko ssal sille oasso
horse take-and rice to load has come
He has come with a pony to load the rice.
6. 시골노 콩 팔나 갔소
seuikollo k'ong palla kasso
to country beans to buy * has gone
He has gone to the country to buy beans.
7. 장에 쓸 돈사라 갔소
chyangai ssal ton-sara kasso
to market rice money-to buy he went
He is gone to the market to sell the rice.
8. 저울 가지고 물건 달나 왔소
chyeoul kachi-ko moulsen talla oasso
scales bring-and article to weigh came
He brought the scales to weigh the articles.

* *p'alta* ordinarily means *to sell* but with grain, rice, etc. it always means *to buy*.

(2) The gerundive in *rya* or *rye* appears in conjunction with the verb *hata* (I make), or with the copulative *ko* (and) generally connecting two independent clauses. This gerundive always expresses *intention* or *purpose*.

EXERCISE XXXVII.

1. 내가 식골 가려고 행장 차리오
 naika seuikol karye-ko haingchyang ch'ario
 I country intend to go-and baggage arrange
 I am going to the country and am arranging my baggage.

2. 오늘 무엇 하려고 왔소
 onal mouet harye-ko oasso
 today what intend to do-and have come?
 What have you come for today?

3. 오늘은 공부 좀 하려고 왔소
 onareun kongpou chom harya-ko oasso
 as for today study little intend to do-and have come
 I came to study a little today.

4. 언제 집에 가려 하느냐
 enchei chipei karye hananya
 when to house intend to go make you?
 When do you intend to go home?

5. 어제 주던 책 보려 하느냐
 echei chouten ch'aik porya hananya
 yesterday given book intend to see do you make
 Do you intend reading the book I gave you yesterday?

6. 이 것 무어시 쓰려고 만다릿소
 i ket mouesai sseurye-ko mantaresso
 this thing for what intend to use-and have made
 What do you intend to use this thing for that you have made?

7. 날이 저무려도 가려 하느냐
 nari chyemoure-to karya hananya
 day late-though intend to go do you make?
 Do you mean to go even though it is late?

8. 갑시 빚싸도 사랴 하오
 kapsi pis-ssa-to sarya hao
 price dear-though intend to buy I make
 I intend to buy it even though the price is dear.

AUXILIARY VERBS.

I.—*Ota*, I come, } are frequently used in conjunction with the verbal participles
Kata, I go, } of other verbs, to give definiteness and exactness to the
 meaning.

드러 오다	teure-ota	I enter.
나가다	na-kata	I go out.
가져 오다	kachye-ota	I bring.
가져 가다	kachye-kata	I take away.
올라 가다	olla-kata	I ascend.
내려 오다	narye-ota	I descend.
사 오다	sa-ota	I buy.
잡아 가다	chapa-kata	I seize.
불러 오다	poulle-ota	I summon.

II.—*pota*, I see, (a) Joined to the verbal participle of another verb *pota* conveys the meaning “to try,” etc.

다라 보다	tara-pota	Hung-see—I weigh.
먹어 보다	meke-pota	Eaten-see—I taste.
무려 보다	moure-pota	Enquired-see—I ask
흔여 보다	haye-pota	Made-see—I try.
알아 보다	ara-pota	Known-see—I enquire.
차져 보다	ch'achye-pota	Sought-see—I look-for.

(b) preceded by the enclitic particles *na* and *nanka*, (substituted for *ta* final of the Present, Past and Future Tenses, Indicative, of the Ordinary Conjugation) *pota* expresses probability; Thus—

하 나 보 다	ha-na	pota	} I probably do, etc. or I think I do, etc.
하 는 가 보 다	ha-nanka	pota	
하 였 나 보 다	hayen-na	pota	} I probably did, etc. or I think I did, etc.
하 였 는 가 보 다	hayen-nanka	pota	
하 겠 나 보 다	haken-na	pota	} I will probably do, etc. or I think I will do, etc.
하 겠 는 가 보 다	hakein-nanka	pota	

(c) With the Future Relative Participle followed by *ka*, *pota* is also used to convey the meaning of "probability," etc. in the future—"I think I will," etc.

오늘	비	올가	보 다
onal	pi	ol-ka	pota
today	rain	about to come-probable	I see
I think it will rain today.			

그	일을	리 일	할가	보 다
keu	ireul	nai-il	hal-ka	pota
that	work	tomorrow	about to do-probable	I see
I think I will do that work tomorrow.				

III.—*Chouta*, I give, is frequently found as an auxiliary joined to the verbal participle of another verb as a complement to its meaning.

IV.—*Hata*, I make, is constantly used as an auxiliary, and especially with such suffixes as *teut* (*tat*), likely, *man*, able, *pen*, time, etc., when joined to the Future Relative Participle of another verb.

EXERCISE XXXVIII.

1. 그 사람 죽을 거슬 살녀 주었소
 keu saram choukeul kesal sallye-chouesso
 that man about to die thing saved life-given
 I saved that man's life.

2. 일이 급하니 좀 도와 주오
 iri keupha-ni chom toa-chouo
 work pressing as little assisted-give
 The work is urgent, so help me a little.

3. 오늘 흐려서 비가 올든 한다
 onal heuryesye pika ol-teut-hata
 today cloudy rain come-likely-makes
 It is cloudy today and looks like rain.

4. 일이 될듯하더니 아조 틀넷소
 iri toil-tat-hateni acho t'eullyesso
 work become-likely-make-but entirely differed
 The affair looked like succeeding but failed entirely.

5. 술 맛시 도하 먹을만 한다
 syoul massi chyoha mekeul-man-hata
 wine taste good eating-able-makes
 The wine seems good and quite drinkable.

6. 그 붓 쓸만 한다 사오녀라
 keu pout sseul-man-hata sa-onera
 that pen using-able-makes buy-come
 That pen is quite serviceable; buy it.

7. 물에 빠져 죽을번 하였다
 mourei ppachye choukeul-pen-hayetta
 in water fallen into dying-time-made
 I fell into the water and was nearly drowned.

8. 좀 더 기다렸다면 만날번 하였소
 chom te kitaryettemyen mannal-pen-hayesso
 little more if I had waited meeting-time-made
 I would have met him had I waited a little more.

NEGATION.

To express *negation* Coreans commonly employ one of the two following words—

I. **안** or **아니** *an* or *ani*, signifying either mere negation, or *not* with the implied sense of unwillingness.

II. **못** *mot*, signifying *not*, with the implied sense of inability.

III. Yet a third method of expressing negation consists in dropping the final *ta* of the Present Indicative of the Ordinary Conjugation and adding to the root of the verb one of the following terminations:—

(a) **지 안타** or **잔타** *chiant'a* or *chant'a*. This termination, which

becomes **치 안타** or **찬타** *ch'iant'a* or *ch'ant'a* for aspirated roots, is properly a contraction for **지** or **치** *chi* or *ch'i* (the negative infinitive

sign) combined with the words **아니 한다** *anikota*, not make. It is used chiefly with verbal adjectives, Thus—

도타 *chyot'a*, good : **도치 안타** *chyoch'iant'a* } not good,
도찬타 *chyoch'ant'a* } i.e. bad.

깊다 *kipt'a* deep : **깊지 안타** *kipchiant'a* } not deep,
깊잔타 *kipchant'a* } i.e. shallow.

(b) **지 못 한다** —*chi mot hata*, expressive of inability (cannot).

지 아니 한다 —*chi ani hata*, expressive of unwillingness (will not).

(c) **지 말고** —*chi malko* }
지 마라 —*chi mara* } expressing prohibition (do not).

EXERCISE XXXIX.

1. 술 안 먹소 별노 도하 아니 함오
 syoul an mekso pyello chyoha ani hao
 wine not I drink in particular good not make
 I do not drink wine. I do not care much for it.
2. 이 때 까지 보행군 아니 드러왔소
 i ttai kkachi pobaingkoun ani teure-oasso
 this time until courier not entered-came
 The courier has not arrived as yet.
3. 술 못 먹소 도하 아니 함오
 syoul mot mekso chyoha ani hao
 wine not I drink good not make
 I cannot drink wine. I do not care for it.
4. 담배 맛 괴악하여 못 먹겠다
 tampai mat koiakhaye mot mekkeitta
 tobacco taste being wicked not will eat
 The tobacco is bad and I cannot smoke it.
5. 오늘 일이 잇서서 가지 못 함오
 onal iri isseye ka-chi mot hao
 today work having been to go not make
 I am busy today and cannot go.
6. 비가 올듯하여 가지 아니 함오
 pika ol-teut-haye ka-chi ani hao
 rain coming-likely-made to go not make
 It looks like rain and I will not go.
7. 내가 돈 잇서도 주지 아니 함오
 naika ton isse-to chou-chi ani hao
 I money having-though to go not make
 Even though I have money I will not give you any.
8. 리일 일이 만호니 늦게 오지 마라
 nailil iri manheu-ni neutkei o-chi mara
 tomorrow work many-as late to come avoid
 We will be busy tomorrow so do not be late.

THE DEMONSTRATIVE VERB.

The English verb "to be" is represented in Korean by two distinct words, each with a use and meaning essentially its own.

The Korean verb **있다** *itta* (root **있** *it*) implies "possession", and corresponds to "have"; whereas **일다** *ilta* (root **이** *i* or **일** *il*) has a purely demonstrative force and appears only in the third person, singular or plural, appended as a suffix or agglutination to the noun of which it predicates. Thus *k'al itta* means "there is a knife", *i.e.* "I have a knife"; but *k'al ilta* implies that "it is a knife" [not any other article or instrument]. In short, *ilta* may well be defined as the demonstrative verb.

Present, tense.

일다	<i>ilta</i>	}	He, she, it is : they are.
이다	<i>ita</i>		
이라	<i>ira</i>		
이오	<i>io</i>	}	He, she, it is : they are (<i>polite form</i>).
요	<i>yo</i>		

Imperfect tense.

이더니	<i>iteni</i>	}	He, she, it was, : they were.
일더니	<i>ilteni</i>		
일너니	<i>illeni</i>		

Interrogative.

이냐	<i>inya</i>	}	Is it ? etc.
인가	<i>inka</i>		
이오	<i>io</i>	}	Is it ? etc (<i>polite</i>).
요	<i>yo</i>		
일더냐	<i>iltenya</i>	}	Was it ? etc.
일너냐	<i>illenya</i>		

Conditional.

이 면	imyen	If it be, etc.
이 라 도	irato	} Though it be, etc.
이 나	ina	
인 지	inchi	Whether it be, etc.
일 지	ilchi	„ it will be, etc.
이 던 지	itenchi	„ it was, etc.
이 던 지	itenchi	} Whether it be, etc.
일 년 지	illenchi	

EXERCISE XL.

- 그 집 이 내 집 일 다

keu chipi nai chip ilta

that house my house is

That is my house.
- 그 말 이 참 말 이냐

keu mari ch'am mal inya

that speech true speech is?

Is that the truth?
- 거 쯔 말 안 이 다

kechat mal an ita

false speech not is

It is not a lie.
- 덕 이 아 는 사 람 이 오

taiki anan saram io

you (sir) knowing man is?

Is the man known to you?
- 예 내 친 고 요

yei nai chinko yo

yes my friend is

Yes he is my friend.

EXERCISE XL (continued).

6. 그 전 큰 전 일더냐
 keu chyen k'eun chyen iltenya
 that shop big shop was ?
 Was that a big shop ?
7. 전에는 괴악한 사람 이더니
 chyenei-nan koiakhan saram iteni
 formerly-as for wicked man was but
 Formerly he was a bad man ;
8. 지금 은 그러치 안소
 chikeum-eun keurechi anso *
 now-as for thus not is
 But he is not so now.

EXERCISE XLI.

1. 말 은 올흔 말 이라도
 mareun orheun mal irato
 as for speech right speech though it be
 Though what you say is quite correct.
2. 일은 그러케 될 수 업소
 ireun keurek'ei toil sou epso
 as for work thus becoming means is not
 The affair cannot be arranged in that way.
3. 콩 이 나 쌀 이 나 값시 맛찬가지
 k'ong ina ssal ina kapsi match'ankachi
 beans whether be rice whether be price much the same
 Whether beans or rice, the price is much the same.
4. 이 집 인지 더 집 인지 모로겟소
 i chip inchi chye chip inchi morokeisso
 this house whether be that house whether be I will not know
 I cannot tell which house it is.

* Contracted for *keure-chi-an-so*, the polite form of *keure-chi-an-ita* thus not is.

바람	param	hope	} From <i>parata</i> (I hope).
바라기	paraki	hoping	
잠	cham	sleep	} From <i>chata</i> (I sleep).
자기	chaki	sleeping	
옴	om	arrival	} From <i>ota</i> (I come).
오기	oki	coming	
감	kam	departure	} From <i>kata</i> (I go).
가기	kaki	going	

(II) Those derived from Relative Participles by adding the suffix *choul*. This suffix, modified for the instrumental case into *choullo* and then best rendered by the preposition *for*, is found only with such verbs as *alta*, I know, *moronta*, I know not, *nekita*, I think, *chimchakhata*, I suppose, etc. At times—especially when found with the Future Participle,—*how* followed by the Infinitive conveys the nearest approximation to its use and meaning in English.

EXERCISE XLII.

- 길 가기 어렵다 말 하기 쉽다
kil kaki eryepta mal haki souipta
road going is difficult speech making is easy
The road is difficult to go. It is easy to speak.
- 산 보기 도라 일 하기 더딤다
san poki chyot'a il haki tetaita
hill seeing is good work making is slow
The hill is pretty to look at. The work is slow in being done.
- 집 도키논 도라마논 값시 빛싸다
chip chyok'nan chyot'amanan kapsi pis-ssata
house as for goodness is good but price is dear
The house, I admit, is good but the price is dear.
- 어제 밤에 잠 혼 잠 못 잤소
echei pamei cham han cham mot chasso
yesterday in night sleep one sleep not I slept
I could not sleep at all last night.

EXERCISE XLIII.

1. 일 하느 줄 몰 나 일 할 줄 몰 나
 il hananchoul molla il halchoul molla
 work making I know not work making I know not
 I did not know he was engaged on the work. I do not know how to do the work
2. 글 쓸 줄 아 라 그 사 립 도 혼 줄 노 아 라
 keul sseulchoul ara keu saram chyoheunchoullo ara
 letter writing know you? that man for good I know
 Do you know how to write. I took him for a good man.
3. 그 비 너 일 올 줄 노 녀 이 오
 keu pai naiil olchoullo nekio
 that boat tomorrow coming I think
 I think the ship will come tomorrow.
4. 그리 될 줄 은 짐 작 못 하 였 소
 keuri toilchoureun chimchak mot hayesso
 thus as for becoming suppose not I made
 I never supposed that it would result in this way.
5. 그 지 게 군 왔 던 줄 몰 나
 keu chikeikoun oattenchoul molla
 that packmen came I know not
 I did not know that the pack coolie had come.
6. 그 게 집 늙 은 줄 노 아 라 소
 keu kyeichip neulkeunchoullo arasso
 that woman for old I know
 I took her for an old woman.
7. 중 뇨 죽 은 줄 아 라 소
 chounge-nom choukeunchoul arasso
 priest-fellow dead I know
 I thought the priest had died.
8. 별 노 도 혼 줄 모 로 겿 소
 pyello chyoheunchoul morokeisso
 specially good I will not know
 I do not think it particularly good.

In addition to those above mentioned, other Verbal Nouns are supplied by appending the suffixes **질** *chil* and **노릇** *norat*, signifying respectively *action* and *profession* or *business*, to the root forms of certain nouns, as seen in the following examples.

EXERCISE XLIV.

1. **도적질** **한다** **역적질** **한다**
 tochek-chil hanta yekchek-chil hanta
 thief-action I make rebel-action I make
 I steal. I rebel.

2. **걸레질** **한다** **솔질** **한다**
 kellei-chil hanta sol-chil hanta
 duster-action I make brush-action I make
 I dust. I brush.

3. **바느질** **한다** **부치질** **한다**
 pana-chil hanta pouch'ai-chil hanta
 needle-action I make fan-action I make
 I sew. I fan.

4. **아모** **노릇** **도** **할** **것** **업소**
 amo norat to hal ket epso
 any business even making thing is not
 There is no profession at all open to me.

5. **사공노릇** **오래** **하얏소**
 sakoung-norat orai hayesso
 sailor-business long I made
 I have long been a sailor.

6. **포슈노릇** **하고** **군사노릇** **도** **하얏소**
 p'csyou-norat hako kounsa-norat to hayesso
 hunter-business and soldier-business also I made
 I have been both hunter and soldier.

ADVERBS DERIVED FROM VERBS AND ADJECTIVES.

Adverbs derived from Verbs and Adjectives are usually formed by substituting *kei* for *ta* (or *k'ei* for *t'a*) final of the Present Tense of the Ordinary Conjugation:—

오게	okei	from	온다	onta,	I come.
가게	kakei	„	간다	kanta,	I go.
열게	yelkei	„	열다	yelta,	I open.
도게	hyok'ei	„	도라	chyot'a	I am good.

These Adverbs are generally followed by such verbs as *hata*, I make, or *toita*, I become, and are causative in sense, equivalent to the English *so as to*, *so that*, *in order that*, with the use and force of a Future Infinitive. Those derived from Adjectives very frequently end in *i*, (or *hi* where the root is marked by an aspirate).

EXERCISE XLV.

- 문 열게 하여라 못 하게 하여라
 moun yelkei hayera mot hakei hayera
 door so as to open make not so as to make make
 Make the door to open. See that he does not do that.
- 잘 하게 하여라 음식 달게 되엿소
 chal hakei hayera cumsik talkei toiyesso
 well so as to do make food so as to be sweet has become
 See that you do this well. The food has been sweetened.
- 밥 입에 맛게 되엿소
 pap ipei matkei toiyesso
 rice to mouth so as to meet has become
 The rice has been cooked to suit my taste.
- 술 도게 하여 너히라
 syoul chyok'ei haye nehera
 wine so as to be good having made place
 Make the wine good and store it away.

EXERCISE XLVI.

1. 돈 몹시 앗기오
 ton mopsi atkio
 money bad cherishes
 He is stingy with his money.
2. 돈 만 중히 넉이오
 ton man chyoungghi nekio
 money only heavily he thinks
 He cares for nothing but money.
3. 우물 깊히 파라
 oumoul kiphi p'ara
 well deeply dig
 Dig the well deep.
4. 이 패물 곱게 두어라
 i p'aimoul kopkei touera
 this curio neatly place
 Put this curio carefully away.
5. 그 사람을 불상이 넉이오
 keu saramoul poulsyangi nekio
 that man piteously he thinks
 He pities that man.
6. 그 계집을 도히 넉이오
 keu kyeichipeul chyohi nekio
 that woman good he thinks
 He is fond of that woman.
7. 그 계집을 도화 훈다
 keu kyeichipeul chyohoa * hanta
 that woman good he makes
 He is fond of that woman.

* *chyohoa* is a peculiar Verbal Participle derived from *chyot'a* I am good, occurring only in the phrase *chyohoa-hanta* meaning "I love".

CAUSATIVE AND PASSIVE VERBS.

Instead of Active and Passive Voices, the Corean language possesses a convenient system of word construction producing a causative meaning and hence aptly termed "causative" construction. It consists in the insertion of the vowel sounds *i*, *hi* and *ou* according to the requirements of Corean euphony, before *ta* final of the verb stem as seen in the Present Tense of the Ordinary Conjugation. The meaning of the verb alone is changed, and the conjugation remains unaffected, the whole being treated as an independent verb. Active verbs are thus rendered passive in sense and vice versa. Thus *makta* (I hinder) becomes *mak-hita* (I cause to hinder, I am hindered); *choukta* (I die) becomes *choukita* (I cause to die, I kill); *kkaita* (I am awake) becomes *kkaiouta* (I cause to wake, I awaken). Such at least is the general principle pervading the language but in many words an allied active sense is produced adding to the expressiveness of the Corean vocabulary. Thus *mekta* (I eat) passes into *mekita* (I cause to eat, I feed); *t'ata* (I ride) into *t'ahita* (I cause to ride, I mount). A great class of verbs possessing this "causative" formation, have their verb stem ending in *l* and with such words Corean euphony requires *ni* to be inserted between the stem and *ta* final of the Present Tense. Thus *salta* (I live) becomes *sal-nita*, read *sallita* (I cause to live, I save life); *molta* (I drive) becomes *mol-nita*, read *mollita* (I am driven).

EXERCISE XLVII.

1. 물 보리 좀 먹여라

mal	pori	chom	mekyera
horse	barley	a little	feed

Give the pony a little barley to eat.
2. 도적놈 목 베여 죽였소

tocheknom	mok	peiye	choukyesso
thief	neck	having cut	he killed

He beheaded the thief.
3. 물 안장 지워라 나 이딴 가겟다

mal	anchang	chiouera	na	etai	akeitta
horse	saddle	load	I	where	will go

Saddle the pony—I am going out.
4. 강에 얼음 다 녹였소

kangei	creum	ta	nokyesso
in river	ice	all	was melted

The ice in the river has all melted.

EXERCISE XLVII (continued).

5. 나를 너 일 아침 일찍이 지워라
nareul naiil ach'am ilcheuki kkaiouera
me tomorrow morning early waken
Waken me early tomorrow morning.
6. 잘 못 하였소 살녀 주시오
chal mot hayesso sallye-chousio
well not I have made saved life give please
I have done wrong ; pray forgive me.
7. 동산에 돼아지 모라 내여라
tongsanei toiachi mora naiyera
from garden pig driven expel
Drive the pigs out of the garden.
8. 돼아지 다 몰녀 나갔소
toiachi ta mollye nakasso
pig all been driven have gone out
The pigs have all been driven out.

MISCELLANEOUS IDIOMATIC USES OF THE VERB.

- (1) The Relative Participles, Present, Past and Future, are frequently found used idiomatically with the suffixes **되로** *tairo*, **만큼** *mank'eum*, etc., with a sense equivalent to the English *as is the custom, as is proper, as you like*, etc.
- (2) One of the commonest idioms of the Korean language is that which consists in appending to the Present and Future Relative Participles of the verb suffixes expressive of various forms of action, possibility, probability etc. Of these forms some of the most important are here given for convenience of reference, appended *exempli gratia* to the common verb *hata*, though they may of course be used with any other verb.

하느듯하다	hanan-teut-hata	}	I am probably doing, etc.
하느듯하다	hanan-tat-hata		
할듯하다	hal-teut-hata	}	I will probably do, etc.
할듯하다	hal-tat-hata		
할만하다	hal-man-hata		I am capable of doing, etc.
할번하다	hal-pen-hata		I am on the point of doing, etc.
하느테하다	hanan-ch'yei-hata		I am pretending to do, etc.

할레 할다	hal-ch'yei-hata	I will pretend to do, etc.
할뿐 일다	hal-ppoun-ilta	It is merely this he is doing.
하느디	hanan-tai	Since I am making.
할디	hal-tai	Since I will make.
하느때	hanan-ttai	Time of doing (present).
할때	hal-ttai	} Time or period of doing, (future).
할시	hal-sai	
할제	hal-chei	
할적	hal-chek	} The position, duty or power to do.
하느터	hanan-t'e	
할터	hal-t'e	

Many of these suffixes likewise occur with the Past Relative Participle, but their use and meaning can easily be seen from the above given examples of their use with the Present and Future Participles.

- (3) In addition to the use of the gerundive in *rya* or *rye* (see page 127) to express intention, two new combinations are formed by adding *kochya-hata* (or *kochye-hata*) and *kosipouta* to the verb stem. Thus with the verb *hata* for an example again, we get—

하고자 할다	ha-kochyahata	I intend to do, etc.
고저 할다	ha-kochyehata	I propose to do, etc.
고시 부다	ha-kosipouta	I desire to do, I would like to do, etc.

- (4) The suffix *mcheuk hata* expresses the meaning of *it is pleasant, worthy, capable or possible* and is joined to the Verbal Participle by a connecting vowel *a* or *e* according to the requirements of euphony. (N. B.—*Chak* is found in use at times for *cheuk*).

관암즉 할다	haya-mcheuk hata	} It is pleasant to do.
하염즉 할다	haye-mcheuk hata	
보암즉 할다	poa-mcheuk hata	It is pleasant to see.
먹염즉 할다	meke-mcheuk hata	It is pleasant to eat.

- (5) The suffix *chi* added to the verb stem produces a variety of meanings: of which the two most important are—

(a)	히지	hachi	to make
	가치	kachi	to go
	보치	pochi	to see
	etc.	etc.	etc.

An Infinitive regularly used in forming negation (*q.v.* pages 131, 132), and especially with the verb *maru*, *malgo*.

(b)	히지	hachi	do I make? etc.
	,,	,,	I do make, etc.
	오지	ochi	do I come? etc.
	,,	,,	I come, etc.
	etc.		etc.

Used both interrogatively and affirmatively for all persons singular and plural.

- (6) There are two special forms of the Future Tense with which the student would do well to familiarise himself, occurring frequently as they do in Korean colloquial:—

(a)	히리다	harita
	히오리다	haorita

Used for the first and third persons singular and plural. They are polite forms used by inferiors to superiors or by equals towards each other for the sake of courtesy.

(b)	히마	hama
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Restricted to the first person in connection with the indirect speech (*oratio obliqua*) and generally followed by the enclitic *ko* marking it accordingly.

(7)	히더라	hatera
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I made or I said, etc.,
I had made or I had said, etc.,

an Imperfect or Pluperfect tense for all persons—used generally in closing a sentence or with *ko* in the indirect speech.

(8)	히더라	hateran
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a Relative Participle formation derived from the above—*said* or *made*.

EXERCISE XLVIII.

1. **삭돈 남 주는 디로 주어라**
sakton nam chounan tairo chouera
wages others giving according to give
Pay the same wages as others give.

2. **삭돈 주던 디로 주어라**
sakton chouten tairo chouera
wages given according to give
Give the regular wages.

3. **삭돈 줄 디로 주어라**
sakton choul tairo chouera
wages about to give according to give
Give the proper wages.

4. **삭돈 줄 만큼 주어라**
sakton choul mank'eum chouera
wages about to give size give
Give the proper rate of wages.

5. **전에 하던 디로 하여라**
chyenei haten tairo hayera
before made according to make
Do as you did before.

6. **약 어제 먹던 디로 먹어라**
yak echei mekten tairo mekera
medicine yesterday eaten according to eat
Take the medicine as you did yesterday.

7. **길 가는 디로 가거라**
kil kanan tairo kakera
road going according to go
Go as far as you like.

EXERCISE XLIX.

1. 목슈 불너 일 식일 디로 식여라
 moksyou poulle il sikil tairo sikyera
 carpenter call work about to order according to order
 Call the carpenter and tell him to do what you like.

2. 돈 쓰는 디로 써라
 ton sseunan tairo ssera
 money using according to use
 Use the money as required.

3. 돈 쓸 디로 쓰오
 ton sseul tairo sseuo
 money about to use according to use
 Use the money as you like.

4. 돈 너 쓸 만큼 가져 가져라
 ton ne sseul mank'eum kachye-kakera
 money you about to use size taken-go
 Take away whatever money you want.

5. 되논 디로 아모리커나 햏여라
 toinan tairo amorik'ena hayera
 becoming according to any way whatever make
 Do it any way that it can be done.

6. 제 오마 햏다 or 제 오마고 햏다
 chei oma hanta chei omako hanta
 himself will come he says himself will come he says
 He says he will come himself.

7. 미장이 햏던 일을 리일 꺽역 햏마고 햏더라
 michyangi haten ireul naiil p'iryek hamako hatera
 mason made work to-morrow finish will make he said
 The mason said he would finish the work he was doing, tomorrow.

ADVERBS.

In addition to the Adverbs derived from Verbs and Adjectives, referred to on page 140, the Corean language also possesses a large number of Adverbs proper, which in common with the others qualify and precede the Verb or Adjective, and are not subject to inflexion, except occasionally when two ideas are placed in contrast by means of the Oppositive Case suffix in *eun*, *an*, etc. A few Adverbs appear with the Locative or Instrumental case endings in *ei*, *eisye*, *euro*, *ro*, etc, but the sense is purely adverbial and all signification of case inflexion is practically absent from the mind of the speaker. Some of the more common Adverbs of time, place, manner, degree, etc. are here appended for convenience of reference:—

(1) *TIME*.

아까	akka *	Just now.
아직	achik	As yet.
아조	acho	Entirely.
이미	imeui	Already.
일찍	ilcheuk	Early.
잇다가	ittaka *	By and by.
오래	orai	Long time.
오래지아나	oraichianya	In a short time.
오래	orei	In this year.
항상	hangsyang	Always.
후에	houei	Afterwards
각금	kakkeum	Continually
곧	kot	Directly.
못참	match'am	} Finally.
못참내	match'amnai	

* These two Adverbs are only used with reference to past and future hours on the day of speaking, not to preceding and subsequent days.

미리	miri	Beforehand.
몬져	monchye	Formerly.
늦게	neutkei	Late.
발서	palsye	Already.
시방	sipang	At present.
수이	soui	Soon.
다음	taeum	Next.
다시	tasi	Again.
도라	tora	{ Back again.
도로	toro	
잠깐	chamkkan	Moment.
자조	chacho	Often.
접대	chyeptai	The other day.
전에	chyenei	Before.
즉시	cheuksi	Instantly.
지금	chikeum	Now.

For special adverbs referring to the day, the month, the year, etc., see

pp 54, 55. A few others are here appended—

아침에	ach'amei	In the early morning.
이튿날	it'eunnal	Next day.
나중	nachai	At noon,
낮후에	nathouei	{ In the afternoon.
오후에	ohouei	
밤에	pamei	At night.
새벽에	saipyekai	At day break.
식전에	sikchyenei	In the forenoon.

(2) PLACE.

안 회	anheui	{ Inside.
안 호 로	anheuro	
압 회	apheui	{ In front.
압 호 로	apheuro	
아 래	arai	Below.
어 디	etai	{ Where?
어 디 로	etairo	
어 디 서	etaisye	
여 기	yekeui (stationary)	{ Here.
이 리	iri (motion)	
외 에	oiei	Outside.
우 에	ouei	Above.
갓 개	katkai	Near.
거 기	kekeui	There.
건 너	kenne	Across.
마 조	macho	Vis-a-vis, face to face.
멀 니	melli	Far.
너 머	neme	Across.
밖 과	patkeui	Outside.
버 금	pekeum	Secondly.
속 에	sokei	Inside.
더 과	chyekeui (stationary)	{ There.
더 리	chyeri (motion)	
뒤 에	touiei	Behind.

(3) MANNER.

아마	ama	Probably.
아모라케	amorak'ei	{ In any way whatever.
아모리커나	amorik'ena	
억지로	ekchiro	Forcibly.
얼는	elleun	{ Quickly.
어서	esye	
엇지	etchi	{ How.
엇더케	ettek'ei	
임의로	imeuiro	Freely.
이러	iri	{ In this manner.
이러케	irek'ei	
왜	ouei.	Why?
우연이	ouyeni	By chance.
함께	hamkkeui	{ Together.
함가지로	hankachiro	
한꺼번에	hankepei	At once.
같은이	kamani	Quietly.
같이	katch'i	Similarly.
그러케	keurek'ei	{ Thus.
그러	keuri	
반드시	pantasi	Assuredly.
빠르	patpi	Quickly.
특별	pyello	Specially.
본디	pontai	Originally.
속히	syokhi	Speedily.

스스로	seusaro	Naturally.
도모지	tomochi	Altogether.
즈세히	chasyeihi	Carefully.
천천이	ch'yench'yeni	Slowly.
잘	chal	Well.
자연이	chayeni	Naturally.
전에	chyenei	Formerly.
절노	chyello	Instinctively.
츄름으로	ch'ameuro	} Truly.
진실로	chinsillo	
츄츄	ch'ach'a	} By degrees.
덤덤	chyem chyem	
	(4) <i>DEGREE.</i>	
가장	kachang	} Exceedingly.
과히	koahi	
만	man	Only.
미우	maiou	Very.
만히	manhi	Many.
모도	moto	Altogether.
너머	neme	} Too (much).
너무	nemou	
스룩	sarok	} More.
더욱	teok	
도룩	torok	
도룩	t'orok	
좀	chom	} Little.
조금	chokom	

(5) NEGATION AND AFFIRMATION.

안	an	}	No.
아니	ani		
못	mot	}	Yes.
예	yei		
올라	olt'a		
올세다	olsyeita		
그러타	keuret'a		Yes (it is so).
그러치안라	keurech'iant'a	}	No (it is not so).
그러치안소	keurech'ianso		

An, *ani* and *mot* are the regular verbal negatives (see page 131). *An*, *ani* express mere negation, but *mot* in addition to negation expresses *inability*. *Yei* is the usual affirmative for *yes*; *olt'a* is properly a Korean verb *it is correct, right*, etc.—*olsyeita* being its polite or honorific form. *Keuret'a* is a verbal construction derived from *keure* (thus); *keurech'iant'a* is the negative combination (see page 135), and is modified into *Keurech'ianso* as the polite or honorific form.

POSTPOSITIONS.

In addition to the various inflexions of the Noun to indicate case relation, the Korean language possesses a series of words performing functions similar to Prepositions in European languages. In Korean however they appear after the Noun or Pronoun they govern and hence are properly designated Postpositions. They do not necessarily modify the Noun they govern as regards case, with the exception of a very few Postpositions which are found associated with certain case agglutinations. As a general rule the Postposition may be treated as an Adverb in its use—the Noun remaining uninflected as in the root.

Some of the more common Postpositions are here appended:—

안테	ant'ei	To : by ;	(substitute for dative).
인하야	inhaya	Because of	(governs instrumental or accusative).
위하야	oui haya	For the sake of	(governs accusative).

까지	kkachi	Until.	
부터	peut'e	From	(governs instrumental or ablative).
보다	pota	} Than	(used in comparison of adjectives).
보덤	potem		
대신	taisin	Instead of	
대려	tarye	To	(substitute for dative).
더 보러	tepoure	With.	

CONJUNCTIONS.

The Conjunction proper appears in Corean as part of the regular verb modification for conjugation—see pages 101, 102. But a few words are likewise used independently, connecting or introducing the clauses of a sentence,—chiefly however in the written and but seldom in the spoken language. The more common of these independent Conjunctions are :—

아직	achik	Yet.
오직	ochik	But.
오히려	ohirye	Still.
ಹ물며	hameulmye	Further.
혹	hok	Perhaps.
그러나	keurena	Nevertheless.
만일	manil	If.
비록	pirok	Although.
또	tto	} Further.
또한	ttehan	

The conjunction *and* is variously rendered :—

(1) Between nouns, by *oa* when the noun to which it is subjoined as a suffix ends in an open vowel sound, and by *koa* for a closed consonant. *Hako* may be used equally for an open vowel or closed consonant sound.

(II) With verbs and adjectives, *and* is formed by *ko* substituted for the *ta* final of the Present Tense in the Ordinary Conjugation.

EXERCISE L.

1. 차 와 찻종 다 있느냐
 ch'a oa ch'atchyong ta innanya
 tea and tea-cup all are?
 Have you got tea and teacups ready?
2. 예 술 과 술잔 또 있소
 yei syoul koa syoul-chan tto isso
 yes wine and wine-cups also are
 Yes; and also wine and wine glasses.
3. 이러케 디접을 하시니 고맙소
 irek'ei taichyepeul hasini komapso
 thus entertainment make-because thanks
 Thanks for your kind reception.
4. 소 와 물꺼리 다 시러라
 so oa malkkei ta sirera
 bull and on pony all load
 Load both the bullocks and the horses.
5. 붓 과 죠히 다 사 왔소
 pout koa chyoheui ta sa oasso
 pen and paper all buy come
 I have bought both pens and paper.
6. 더 사람 하고 나 하고 곳치 가겟다
 chye saram hako na hako katch'i kakeitta
 that man and I and together will go
 He and I will go together.
7. 술 붓고 차 가져 오너라
 syoul pout-ko ch'a kachye-onera
 wine pour-and tea bring-come
 Pour out the wine and bring the tea.

EXERCISE L (continued).

8. **오늘은 공부하고 내일은 구경 가오**
 onareun kongpou-ha-ko naireun koukyeng-kao
 as for today study-make-and as for tomorrow picnic-go
 Study today and go for-a picnic tomorrow.
9. **그 강이 매우 넓고 깊다**
 keu kang maion nelp-ko kipta
 that river very broad-and is deep
 That river is very broad and deep.
10. **비 오고 일기 도르면 풍년 이오**
 pi o-ko ilkeui chyoheumyen p'oung-nyen * io
 rain come-and weather if be good plenty-year is
 With rain and good weather there will be full crops.

INDIRECT SPEECH.

(ORATIO OBLIQUA)

To the student, no part of the Corean language presents greater difficulty than the correct rendering of the connecting particle required in indirect speech with the verb *hanta* (*mal hanta*) I speak, etc. The rule is that the subordinate noun clause is regularly constructed in the Ordinary Conjugation, ending in *ta* *ra*, etc; the euphonic and enclitic particle *ko* (which otherwise possesses no independent meaning or use) is then added as a suffix to the verb closing this noun clause; and finally comes *hanta* (I speak or say) completing the sentence. Besides *ko* as the enclitic connective, *hako* is also employed for the same purpose, but much less frequently. In continuous colloquial speech, instead of actually inserting the verb *hanta*, I speak, *ko* or *hako* may be used alone, as they are sufficient to indicate the part of the phrase or sentence in the *oratio obliqua*, and may be translated accordingly *I say that*, *he says that*, etc. These enclitics *ko* or *hako* must be carefully distinguished from the two copulative conjunctions *ko* and *hako* used for *and*. *Ko* and *hako* followed by the verb *hanta* (I speak) serve to mark the end of the clause in the *oratio obliqua*, and in meaning correspond with our English conjunction *that*—either expressed or understood—with the verbs *to say*, *tell*, *speak*, etc.

* From two Chinese derivatives meaning *plenty* and *year*.

EXERCISE LI.

1. 제가 오마 훈다
 cheika oma hanta
 self will come he says
He says he will come or He promises to come
2. 제가 오마고 훈다
 cheika oma-ko hanta
 self will-come he says
He says he will come.
3. 제가 오겟다고 훈다
 cheika okeitta-ko hanta
 self will come he says
He says he will come.
4. 제가 오려고 훈다
 cheika orye-ko hanta
 self intends to come he says
He says he intends to come.
5. 제가 그 때 왔다고 훈다
 cheika keu ttai oatta-ko hanta
 self that time came he says
He says he came at that time.
6. 돈 주겟다고 훈다
 ton choukeitta-ko hanta
 money will give he says
He says he will give the money.
7. 빚 내일 갚으라고 훈다
 pit naiil kapheumako hanta
 debt tomorrow will pay he says
He says he will pay the debt tomorrow.
8. 어제 집에 갔다왔다고 훈다
 echei chipei katta-oattako hanta
 yesterday to house went-came he says
He says he went home yesterday.

EXERCISE LII.

1. 너는 또라고 하되 나는 슬라
nenan chyot'ako hatai nanan seult'a
as for you good is though say as for me refuse
Though you say it is good I do not want it.
2. 나는 올치 마는 다른 이는 다 그라다고 한다
nanan olch'imanan tarani-nan ta keuratako hanta
as for me am right but as for others all am wrong say
I am right but every body else says I am wrong.
3. 내 집에 있다고 남의게 말 하지 마라
nai chipei ittako nameuikēi mal hachi mara
I in house am to otheas speech to make arvid
Don't tell any one that I am at home.
4. 오늘은 겨를이 업스니 너 일오라고 하여라
onareun kyereuri epsani nail orako * hayera
as for today leisure as is not tomorrow to come say
I have no time today: tell him to come tomorrow.
5. 어제 병이 있어서 못 왔다고 한다
echēi pyengi issesye mot oattako hanta
yesterday sickness been not have come says
He says he could not come as he was sick yesterday.
6. 의원 말이 약 먹으면 낫겟다고 한다
euioen mari yak mekeumyen natkeittako hanta
doctor's speech medicine if eat will recover says
The doctor says he will get well if he will take the medicine.
7. 그 일을 우에 알외여 보아야 알 겠다고 한다
keu ireul ouei aroiye poaya alkeittako hanta
that affair above i.e. the King reported if only see will know says
He says he will only know by memorializing the King.
8. 그리 못 하면 큰 낭패 되 겠다고 한다
keuri mot lamyūn k'eun nangp'ai toikeittako hanta
thus not if make great disaster will become says
He says there will be serious loss unless he can act thus.

* Orako is derived from the gerundive in ra (or re) with ko as the enclitic connective with hanta, I say.

EXERCISE LIII.

1. 제 이루신네 알는다고 의원 보라 갔소
 chei erousinei alleunta-ko euioen pora kasso
 oneself father is sick-(says) doctor to see has gone
 He says his father is sick and he has gone to see the doctor.

2. 손님 왔다고 술 사라 갔소
 sonnim oatta-ko syoul sara kasso
 guest has come-(says) wine to buy has gone
 He says guests have come and he has gone to buy wine.

3. 병 곳치겟다고 본 국으로 도라갔소
 pyeng kotch'ikeitta-ko pon koukeuro torakasso
 sickness he will cure-(says) native to country has returned
 He says he will cure his illness and has returned to his country.

4. 짐 다 보내엿다고 내게 편지 하였소
 chim ta ponaiyetta-ko naikei p'yenchi hayesso
 load all has sent-(says) to me letter has made
 He has written to say that he sent all the baggage.

5. 가서 풀나고 하여보아라
 kasye p'alla-ko haye-poara *
 having gone to sell-(enclitic) having made-see
 Go and see if he will sell.

6. 내 그리 하더라고 남의게 말 마라
 nai keuri hatera-ko nameuikeli mal mara
 I thus said-(says) to others speech avoid
 Do not tell any one that I said so.

7. 네 말 대로 하면 도켓다고 한다
 nei mal tairo hamyen chyok'eitta-ko hanta
 your speech according to if he does it will be good he says
 He says it will be all right if he acts as you say.

8. 이 그릇 쓰기 도라고 더 사오라고 한다
 i keurat sseuki chyot'a-ko te sa-ora-ko hanta
 this basin using is good-(says) more buy-to-come- says
 He says the basin is useful and bids you buy some more.

* *haye-pota* means *to try*; *ko* preceding *haye* is euphonic and *palla* the gerundive.

THE DOUBLE IMPERATIVE.

While *ko*, the enclitic connective, can appear even without *hanta* (I say, speak, etc.), and thus marks the close of the part of the phrase or sentence containing the indirect speech, *ko* itself, when preceded by a gerund of a verb and followed by the imperative *hayera* (say etc.) is likewise dropped, and by elision and contraction a new combination is formed in *aira*. Thus *ora-ko hayera* becomes *ora-hayera* (to come-say), which again is further modified into *or-aira*, with a double imperative sense meaning—*tell him to come, order him to come*, etc.

EXERCISE LIV.

1. 보 흥 군 너 일 일 즉 이 오래 라
 pohaingkoun nailil ilcheuki oraira
 courier tomorrow early tell to come
 Tell the courier to come early tomorrow.
2. 모 군 군 일 부 저 런 이 흥 래 라
 mokounkoun il pouchareni haraira
 coolies work diligently tell to make
 Tell the coolies to be diligent.
3. 교 군 군 술 좀 먹 으 래 라
 kyokounkoun syoul chom mekeuraira
 chair coolies wine little tell to eat
 Tell the chair bearers to drink a little wine.
4. 얼 는 밥 지 으 래 라 내 가 어 디 가 겠 다
 elleun pap chieuraira naika etai kakeitta
 quickly rice tell to cook I somewhere will go
 Tell him to get dinner ready soon; I am going out.
5. 흥 인 드 려 방 정 히 쓸 내 라
 hain tarye * pang chyenghi sseullaira *
 servant to (postpos.) room cleanly tell to sweep
 Tell the servant to sweep the room clean.

* sseullaira from sseulla the gerund of sseulta, (see gerundive page 124).

ADDITIONAL
EXERCISES.

EXERCISE 1.

1. 우물 이 믹 우 깊 소
 oumouri maiou kipso
 well very deep
 The well is very deep.

2. 엇 더 케 몬 들 겿 소
 ettek'ei mantalkeisso
 how will make
 How do you want it made?

3. 잘 되 기 를 바 라 오
 chal toikiral parao
 well becoming I expect
 I expect it well made.

4. 이 것 무 어 서 쓰 겿 소
 i ket mouesai sseukeisso
 this thing for what will use
 What do you use this for?

5. 얼 마 나 구 호 오
 elmana kouhao
 how many desire
 How many do you want?

6. 조 곱 만 달 나 호 오
 chokom man tallahao
 little only demand
 I only want a little.

7. 식 이 는 되 로 하 여 라
 sikinan tairo hayera
 ordering according make
 Do as you are told.

8. 다 른 디 쓸 디 업 소
 taran tai sseultai epso
 another place use is not
 It is of no other use.

EXERCISE 1 (continued).

9. **왜 늦게 왔느냐**
 ouei neutkei oannanya
 why late have come
 Why are you late.
10. **오늘은 별로 늦지 않다**
 onareun pyello neutchiant'a
 to-day particularly late not is
 I am not very late to-day.
11. **이 말 처음으로 드렸소**
 i mal ch'euumeuro teuresso
 this speech for first time I heard
 I heard this for the first time.
12. **다 한 모양이오**
 ta han moyangio
 all one kind is
 They are all of one kind.
13. **자리를 크게 잡지 말아**
 charireul k'eukei chapchi malla
 mat largely to seize avoid
 Don't take up so much space.
14. **이 방 너무 좁다**
 i pang neme chyopta
 this room too small
 The room is too small.
15. **나는 어디 앉으라 하오**
 nanan etai ancheura hao
 as for me where to sit make
 Where am I to sit?
16. **이런 것 내가 구하는 거시오**
 iren ket naika kouhanan kesio
 this thing I seeking article is
 This is what I want.

EXERCISE 2

1. 이 거시 그 것 과 낫지 안라
 i kesi keu ket koa katchiant'a
 this thing that thing with not alike
 These two things are different.

2. 여기 아모 것 도 업소
 yekeui amo ket to epso
 here any thing ever not is
 There is nothing here whatever.

3. 힘 써 하여 보아라
 him sse haye poara
 strength use make see
 Try your utmost and see.

4. 말 잘 가르치겟소
 mal chal karach'ikeisso
 speech well will teach
 I will teach you to speak well.

5. 밭회 풀 미여라
 patheui p'oul maiyera
 field's weeds weed
 Weed the field.

6. 동산에 나무 심어라
 tongsanei namou simera
 garden wood sow
 Plant trees in the garden.

7. 마당을 정히 쓰러라
 matangeul chyenghi sseurera
 compound clean sweep
 Sweep the court clean.

8. 돈 좀 꾸여 주오
 ton chom kkouye chouo
 money little having lent give
 Lend me a little money.

EXERCISE 2 (continued).

9. 근심 중에 잇소
 keunsim chyoungai isso
 anxiety in midst is
 I am in trouble.

10. 알 온테 말고
 aronch'yei malko
 interfering avoid
 Don't interfere.

11. 내게 관계치 안타
 naikei koankyeich'iant'a
 to me no concern is
 It does not matter to me.

12. 그 사 립 은 부자 요
 keu sarameun * pouchya yo
 that man rich is
 He is a rich man.

13. 이 말 을 믿 지 말고
 i mareul mitchi malko
 this speech to trust avoid
 Don't believe that talk.

14. 길 막 우 넓 다
 kil maiou nelpta
 road very broad is
 The road is very broad.

15. 덕 이 아 들 이 몇 처 오
 taiki atari myetch'io
 sir sons how many are
 How many children have you?

16. 아 들 둘 과 딸 하나 두었 소
 atal toul koa ttal hana touesso
 sons two and daughter one placed
 I have two sons and one daughter.

* Oppositive case.

EXERCISE 3.

1. 통에 물 부어라
 t'ongei moul pouera
 in tub water pour
 Pour water in the tub.
2. 일 아는 사람을 보내오
 il anan saram-eul ponaio
 work knowing man send
 Send somebody who knows the work.
3. 두 가지 연고 잇소
 tou kachi yenko isso
 two kinds reason are
 There are two reasons for this.
4. 노끈 좀 묶여 주오
 nokkeun chom maiye chouo
 string little tied give
 Tie this string a little.
5. 그 사람은 한 눈이 멀엇소
 keu saram-eun * han nuni meresso
 that man one eye was blind
 That man is blind in one eye.
6. 화포 물이 날갯소
 hoap'o mouri nalkeisso
 coloured cloth water will fly
 This cloth will fade in washing.
7. 이 책 어디서 판각했소
 i ch'aik etaisye p'ankakhao
 this book where print
 Where was this book printed?
8. 이 책 여기서 박혔소
 i ch'aik yekeuisye pakyesso
 this book here was hammered
 This book was printed here.

* Oppositive case.

EXERCISE 3 (continued).

9. 닌식훈 사람이오
ninsaikhhan saramio
avaricious man is
He is avaricious.

10. 책을 다 보았소
ch'aikeul ta poasso
book all have seen
I have read all this book.

11. 풀 우회 자리 퍼라
p'oul ouheui chari p'yera
weed above mat spread
Spread the mat over the grass.

12. 집 세간 다 잃혔소
chip syekkan ta irhesso
house property all has lost
He has lost all his property.

13. 뜻 맛초기 어렵소
tteut match'oki eryepso
opinion to fit difficult
He is hard to please.

14. 이논 사랑흔논 아히오
inan sarangghanan ahieuio
as for this lovable child is
This is my favourite child.

15. 종조 버리지 말고
chyongcha parichi malko
seed to throw away avoid
Don't throw away the seeds.

16. 씨 잘 두었다 심어라
ssi chal touetta simera
seeds well have place sow
Take care of the seeds and sow them.

EXERCISE 4.

1. 소견 더로 하여라
 sokyen tairo hayera
 experience according make
 Act according to experience.
2. 매우 그릇 되었소
 maiou keurat toiyesso
 very wrong has become
 It is exceedingly wrong.
3. 능히 감당 하겠소
 neunghi kamtang hakeisso
 able responsible will make
 I have full qualifications.
4. 오래 견디지 못 하겠다
 orai kyentaichi mot hakeitta
 long to endure not will make
 I cannot endure it any longer.
5. 병이 좀 낫소
 pyengi chom nasso
 sickness little better
 He is a little better.
6. 매우 이상한 일이오
 maiou isyanghan irio
 very strange work is
 This is very strange.
7. 어떻게 생각 하오
 ettek'ei saingkak hao
 how think make
 What do you think?
8. 각박히 굴지 말나
 kakkpakhi koulchi malla
 rudely to behave avoid
 Don't behave rudely.

EXERCISE 4 (continued).

9. 우리 두리 함끼 합세 다
 ouri touri hamkkeui hapsyeita
 we two together make
 Let us act together.
10. 갑슬 과히 주었소
 kapsal koahi chouesso
 price too many has given
 He gave too much for it.
11. 좀 굵고 또 지저라
 chom koupko tto chichyera
 little boil and also fry
 Boil some and fry some.
12. 구으면 잘 먹겠다
 koueumyen chal mekkeitta
 if boil well will eat
 It will taste best boiled.
13. 비로 먼지 쓰러라
 pouiro monchi sseurera
 with brush dust wipe
 Wipe the dust off with a brush.
14. 더디 가면 일키 쉽다
 tetai kamyen ilk'i souipta
 slow if go to lose is easy
 If you are slow you will lose it.
15. 널판이 넓고 길다
 nelp'ani nelpko kilta
 board broad and long is
 The boards are broad and long.
16. 더기 마루 노하라
 chyekeui marou nohara
 there flooring place
 Put the flooring there.

EXERCISE 5.

1. **올에 풍 년 드럿소**
 orei p'oung nyen teouresso
 this year plentiful year has entered
 There are full crops this year.
2. **쌀 갑시 떠러질듯 호오**
 ssal kapsi tterechil-teut hao
 rice price fall probably make
 Rice will probably fall in price.
3. **백성이 걱정 업소**
 paiksyengi kekchyeng epso
 people anxiety not is
 The people will not be anxious.
4. **전 년은 흉년 이지오**
 chyen nyeneun hyoungnyen ichio
 before year year of scarcity is
 Last year was a year of scarcity.
5. **제 독기로 제 발을 찍엇소**
 chei tokkeuiro chei pareul chchikesso
 his axe his foot has cut
 He has brought this trouble on himself.
6. **동생 궂치 친호오**
 tongsaing katch'i * ch'inhao
 brothers like friendly
 They are as friendly as brother.
7. **그 사름 말 함부로 호오**
 keu saram mal hampouro hao
 that man speech recklessly makes
 That man speaks recklessly.
8. **남의 사정을 모른다**
 nameui sacyengeul moronta
 others affairs knows not
 He does not consider anybody.

EXERCISE 5 (continued).

9. 제 일 만 생각 함오
 chei il man saingkak hao
 his work only think makes
 He thinks only of himself.
10. 내 소견 은 그러 찬타
 nai sokyeneun keure-ch'ant'a
 my experience thus is not
 My experience is different.
11. 더 구 할 것 업소
 te kouhal ket epso
 more desiring thing not is
 I want nothing more.
12. 예스론 일이 오
 yeisaron irio
 ordinary work is
 It is an ordinary affair.
13. 이 시에 소동이 대단 함오
 i saiei sotongi taitan hao
 this period reports exceeding make
 There are all kinds of reports now.
14. 난리 날가 렴녀 되오
 nalli nalka ryemnye toio
 war producing fear becomes
 They are afraid there will be war.
15. 관원이 도망하엿소
 koanoueni tomanghayesso
 officials ran away
 The officials have run away.
16. 역적 만히 낫소
 yekchek manhi nasso
 rebels many have produced
 There were many rebels.

EXERCISE 6.

1. **비** **암** **이** **잇** **스** **니** **빠** **비** **가** **오**
 paiami issani * patpi kao
 serpent is quickly go
 There is a snake; go quickly.
2. **다** **시** **쑈** **혀** **보** **겟** **소**
 tasi salphye pokeisso
 again having inquired I will see
 I will make further inquiries.
3. **별** **노** **분** **별** **할** **것** **업** **소**
 pyello pounpyelhal ket epso
 other distinguishing thing not is
 There is no other means of distinction.
4. **달** **니** **할** **수** **가** **잇** **소**
 talli hal souka isso
 other making way is
 There is another way of doing it.
5. **이** **런** **것** **또** **잇** **소**
 iren ket tto isso
 this thing more is
 There are more of this kind.
6. **뜻** **에** **믹** **우** **합** **응** **오**
 tteutei maiou haphao
 with feeling very corresponds
 This suits my views.
7. **내** **가** **항** **상** **그** **러** **케** **알** **았** **소**
 naika hangsyang keurek'ei arasso
 I always thus knew
 I was always of this opinion.
8. **지** **금** **이** **야** **제** **도** **겟** **소**
 chikeumiya kkaitatkeisso
 now only I will realise it
 It is only now that I realise it.

* Ni has the force of a semicolon; see p. 63.

EXERCISE 6 (continued).

9. 이 칼을 무뎌게 말아
 i k'areul mouteuikēi mara
 this knife bluntly avoid
 Con't blunt this knife.
10. 나는 벌의게 쏘였소
 nanan pereuikēi ssoyesso
 as for me by bee have shot
 I have been stung by a bee.
11. 옷 헐고 더럽다
 ot helko terepta
 clothes torn and dirty
 My clothes are torn and dirty.
12. 빨라 입을라
 ppara nipera
 wash (them and) dress
 Wash them and wear them.
13. 술 먹고 날마다 취함
 syoul mekko nal mata ch'youi hao
 wine drink and day every drunk make
 He drinks and gets drunk every day.
14. 취한 사람이 많다
 ch'youihan sarami mant'a
 drunk men many
 There are many drunken men.
15. 미친 사람과 같다
 mitch'in saram koa katta
 mad men with same
 They are like madmen.
16. 그릇 되엿으니 다시 시작함
 keurat toi'yessini tasi sichak hao
 wrongly have become again begin make
 This is all wrong; try it again.

EXERCISE 7.

1.

더기 가 섰거라
 chykeui ka setkera *
 there go stand be
 Go there and stand.

2.

이 옷 잘 기워라
 i ot chal kiouera
 these clothes well mend
 Mend these clothes well.

3.

히 서 편에 잇소
 hai sye p'yenei isso
 sun west side is
 The sun is in the west.

4.

제 죄를 항복 함오
 chei choireul hangpok hao
 his fault acknowledge make
 He confesses his fault.

5.

길을 따르가지 못 함오
 kireul ttarakachi mot hao
 road to accompany not make
 I cannot keep up with you.

6.

도모지 얼마나 되오
 tomochi elmana toio
 altogether how many become
 How many are there altogether?

7.

모로겔소 헤 보아라
 morokeisso hyei poara
 I will not know count see
 I do not know; count and see.

8.

너무 석어 쓰지 못 함오
 nemou chyke sseuchi mot hao
 too little to use not make
 There is too little to be of any use.

* Setkera se-itkera.

EXERCISE 7 (continued).

9. 절노 그리 되엿소
 chyello keuri toiyesso
 naturally thus become
 It became so of itself.
10. 널니 튼긴 사름이오
 nelli tankin saramio
 broadly travelling men are
 They are great travellers.
11. 문 견이 만타
 moun kyeni mant'a
 hearing seeing many
 They have had great experience.
12. 두 사름은 상극이오
 tou saramoun* syangkeukio
 two men adversaries are
 These two men are enemies.
13. 우리 니웃 사름이오
 ouri niout saramio
 we neighbour men are
 We are neighbours.
14. 진흙에 빠졌소
 chinheulkei† ppachyesso
 mud have fallen
 I have fallen into the mud.
15. 밭에 나물이 났소
 pathei namouri nasso
 in field vegetables have produced
 The vegetables have come up.
16. 물 더 편에 사오
 moul chye p'yenei† sao
 water that side lives
 He lives on that side of the water.

* Oppositive case.

† Locative case.

EXERCISE 8.

1. **더 사람 죽게 되었소**
 chye saram choukkei * toiyesso
 that man dying has become
 That man is going to die.
2. **우리 집에 쥐가 만타**
 ouri chipei chyouika mant'a
 our house rats are many
 Our house is overrun with rats.
3. **아직 어른 못 되었소**
 ashik eroun mot toiyesso
 as yet man not become
 He is not yet of full age.
4. **일찍 누어 자오**
 ilcheuk noue chao
 early resting sleep
 Go to bed early.
5. **세 월 만 허비 하였소**
 syei ouel man hepi hayesso
 year month only waste made
 He was only wasting time.
6. **감자를 었을 수 업소**
 kamcharal eteul sou epso
 potatoes obtaining way not is
 There are no means of getting potatoes.
7. **흙의가 손 보다 낫소**
 homeuika son pota nasso
 hoe hand compared superior
 The hoe is handier.
8. **암전 혼 부인 이오**
 yamchyenhan pouinio
 charming woman is
 She is a pretty woman.

* Adverb.

EXERCISE 8 (continued).

9. **높히 거리 두어라**
 nophi kere touera
 highly hang place
 Hang it high up.
10. **거리 들 덕 업소**
 kere toul tai epso
 hang placing place not is
 There is no place to hang it.
11. **이 병을 잘 곳치겠소**
 i pyengeul chal kotch'ikeisso
 this sickness well will cure
 Can you cure this sickness?
12. **약 먹고 조심 잘 하오**
 yak meko chyosyep chal hao
 medicine eat recovery well make
 Take medicine and be careful.
13. **말 잠깐 붙잡아라**
 mal chamkkan poutchapara
 horse little take hold of
 Hold the horse a little.
14. **비 아래 잇소**
 pai arai isso
 ship below is
 It is down in the hold.
15. **우리는 량식 업소**
 ourinan ryangsik epso
 as for us supplies not is
 We are out of food.
16. **이 해는 누가 당 하오**
 i hainan nouika tang hao
 this loss who responsible make
 Who makes good this loss?

EXERCISE 9.

1.

책 쓰 겠 소
ch'aik sseukeisso
books will write
Will you write a booh?

2.

못 쓰 겠 소
mot sseukeisso
not will write
I will not write (a book).

3.

왜 그리 하 오
ouei keuri hao
why thus make
Why so?

4.

거 를 업 소
kyeral epsso
leisure not is
I have no leisure.

5.

볼 일 이 만 타
pol iri mant'a
about to look work many
I have much business to attend to.

6.

무 슴 일 이 오
mousam irio
what work
What kind of business?

7.

장 스 훈 다
chyangsa hanta
trade I make
I am trading.

8.

장 스 변 변 치 안 소
chyangsa pyenpyench'ianso
trade good not is
Trade is not good.

EXERCISE 9 (continued).

9. 화륜선 아니 왔소
 hoaryounsyen ani oasso
 fire-wheel-ship not has come
 A steamer has not come.

10. 양 목이 빗싸
 yang moki pis-ssa
 foreign cloth dear is
 Piece goods are dear.

11. 석 유 만히 드러왔소
 syek you manhi teureoasso
 stone oil many has entered
 Has plenty of kerosene oil arrived?

12. 지금은 조금 만 왔소
 chikeumeun chokom man oasso
 as for the present little only has come
 Only a little has come at present.

13. 그러면 엇더케 하오
 keuremyen ettek'ei hao
 if it is thus how makes it
 What is then to be done?

14. 나는 모로겟소
 nanan morokeisso
 I will not know
 I cannot tell.

15. 할 수가 업소
 hal souka epso
 about to make plan not is
 There is nothing to be done.

16. 올라 그리 하자
 olt'a keuri hacha
 true thus make
 Good; do so.

EXERCISE 10.

1. 내가 서울 올라 간다
 naika Syeoul olla kanta
 I Seoul ascend go
 I am going to Seoul.
2. 어느 때 가겠소
 ena ttai kakeisso
 what time will go
 When will you go?
3. 지금 모로겠소
 chikeum morokeyisso
 now I will not know
 I cannot tell at present.
4. 일이 없으면 리일 가오
 iri epsamyen nai-il kao
 work if not is to-morrow I go
 If nothing prevents me I'll go to-morrow.
5. 말 타겠소 보고 타겠소
 mal t'akeisso pokyo t'akeisso
 horse will ride chair will ride
 Will you go by chair or on horseback?
6. 여기 좋은 말 있소
 yekeui chyoeun mal isso
 here good horse is
 Are there good horses here?
7. 여기 있는 말 다 적은 거시오
 yekeui innan mal ta chyekeun kesio
 here being horse all small things are
 The horses here are all small.
8. 말 삭내여 오너라
 mal saknaiye onera
 horse wages take out come
 Hire a horse.

EXERCISE 10 (continued).

9. 돈 얼마나 주겠소
 ton elmana choukeisso
 money how much will you give
 How much money will you give.
10. 다른 사람 얼마나 주오
 taran saram elmana chouo
 other man how much gives
 How much do others give?
11. 한 마리의 다섯 냥씩
 han mareui tan nyang sik
 one horse five nyang each
 Five nyang for each horse.
12. 내 하인 불러 오너라
 nai hain poulle onera
 my servants call come
 Call my servants.
13. 말 짐 시러라
 mal chim sirera
 horse burden load
 Load the horse.
14. 짐 만타 소게 시러라
 chim mant'a sokei sirera
 baggage many on ox load
 There's much baggage; load bulls.
15. 말 업소 소만 잇소
 mal epso so man issso
 horse is not ox only is
 There are no horses; only bulls.
16. 언제 도라 와 몰나
 enchei tora oa molla
 when back come not know
 When do you return? I cannot say.

EXERCISE 11.

1. **잘 잇느냐**
 chal innanya
 well are
 Are you well ?
2. **예 잘 잇소**
 yei chal isso
 yes well I am
 Yes ; I am well.
3. **밥 먹었느냐**
 pap mekennanya
 rice have eaten
 Have you dined ?
4. **밥 아니 먹었소**
 pap ani mekesso
 rice not have eaten
 I have not dined.
5. **술 만 먹어**
 syoul man meke
 wine only I eat
 I only take wine.
6. **담비 잇느냐**
 tampai innanya
 tobacco is
 Is there any tobacco ?
7. **담비 사 왔소**
 tampai sa oasso
 tobacco buy have come
 I bought tobacco.
8. **이 낭반 누구 덕이오**
 i nyangpan noui taikio
 this gentleman who house is
 Who is this gentleman ?

EXERCISE 11 (continued).

9.

여기 있는 사람이오
 yekeui innan saramio
 here being man is
 He belongs to this place.

10.

성 이름이 무엇시오
 syengi mouessio
 name what is
 What is his name?

11.

방 서방이오
 Pang syepang io
 Pang Mr. is
 He is Mr. Pang.

12.

내 친구요
 nai ch'inko yo
 my friend is
 He is my friend.

13.

전에 아니 보았소
 chyenei ani poasso
 formerly not have seen
 I never met him before.

14.

조히 가져 오너라
 chyobeui kachye onera
 paper bring come
 Bring me paper.

15.

편지 쓰겟소
 p'yenchi sseukeisso
 letter I will write
 I intend writing a letter.

16.

붓 아니 사 왔소
 pout ani sa oasso
 pen not buy come
 I did not buy a pen.

EXERCISE 12.

1. 대인 손님 왔소
 tai-in sonnim oasso
 great man guest has come
 Visitors have come, sir.
2. 몇 분이 오셨느냐
 myet pouni * osennanya
 how many gentlemen have come
 How many gentlemen are there?
3. 세 분 이오 너 아느냐
 sei poun io ne ananya
 three gentlemen are you know
 There are three. Do you know them?
4. 나 못 보아 아지 못 하오
 na mot poa achi mot hao
 I not seen to know not make
 I know nothing of them whatever.
5. 교군 등고 왔느냐
 kyokoun t'ako oannanya
 chair-coolie ride and came
 Have they come in chairs?
6. 다 물 등고 왔소
 ta mal t'ako oasso
 all pony ride and came
 They all came on horseback.
7. 하인 잇느냐
 hain innanya
 servant is
 Have they any servant?
8. 괴슈 명함 드렸소
 keuisyou myengham teuryesso
 flag-hand card presented
 The attendant brought their cards.

* Numerative of gentlemen.

EXERCISE 12 (continued).

9. 내 친 훈 친구 요
 nai ch'inhan ch'inko yo
 my friendly friend is
 They are my good friends.
10. 사랑에 되서 드러라
 sarangei moisye teuryera
 in guest-room attend present
 Show them into the drawing-room.
11. 조금 안저 기다리오
 chokom anchye kitario
 little having sat wait
 Sit down and wait a little.
12. 차 부어 되접 하여라
 ch'a poue taichyep hayera
 tea poured welcome make
 Pour out some tea for them.
13. 이 분은 누구 시오
 i pouneun noui sio *
 this gentleman who is
 Who is this gentleman?
14. 알고 지내오
 alko chinaio
 know and pass
 Let me introduce you.
15. 내 동네 친구 요
 nai tongnai ch'inko yo
 my village friend is
 A friend from my village.
16. 덕이 주인 이오
 taiki † chyoun io
 house master is
 Are you the master, sir?

* Sio please.

† Taiki sir.

EXERCISE 13.

1. **지금** **찾자** **왔시니** **고맙소**
chikeum ch'acha oassini komapso
now seek have come thanks
Thanks for your visit.

2. **무슨** **말씀** **이오**
mousam malsam io
what speech is
Don't mention it.

3. **외국** **사람** **다른** **나라** **와서**
oikouk saram taran nara oasye
foreign man another nation come
A foreigner visiting another country,

4. **엇지** **주인을** **아니** **찾겠소**
etchi chyouineul ani ch'atkeisso
how master not will seek
Why not call on you, sir?

5. **덤심** **함께** **함세다**
chyemsim hamkkeui hapsyeita
tiffin together let us make
Have tiffin with me.

6. **내** **조반을** **갓** **먹고** **왔소**
nai chopaneul kat mekko oasso
I breakfast just eat and came
I have just had my breakfast

7. **이** **것** **맛** **잇스니** **잡수오**
i ket mat issani chapsouo
this thing taste is (please) eat
Try this; it tastes nice.

8. **맛** **잇서** **잘** **먹소**
mat issye chal mekso
taste being well eat
It is good. I've dined well.

EXERCISE 13 (continued).

9. 내 집으로 한 번 오시오
 nai chipeuro han pen osio
 my house one time come please
 Come and see me some time.
10. 겨를 잇스면 찾자 가리다
 kyereul issamyen ch'acha karita
 leisure if is seek go
 I will call when I can find time.
11. 날이 저므럿시니 갑세다
 nari chyemeuressini * kapsyeita
 day late let us go
 It is getting late ; I must go.
12. 그리 밧비 가면 무엇 하오
 keuri patpi kamyen mouet hao
 thus quickly if go what make
 Why in such a hurry ?
13. 좀 안저 니아기나 하오
 chom anchye niaki-na hao
 little sat story some make
 Sit down and talk a bit.
14. 잠깐 볼 일이 잇소
 chamkkan pol iri isso
 directly seeing work is
 I have some business waiting.
15. 이리 오너라 교군 불너라
 iri onera kyokoun poullera
 here come chair-coolie call
 Boy ! call the chair-coolies.
16. 대인 되시고 가거라
 tai-in moisiko kakera
 great man serve and go
 Go and see His Excellency out.

* Ni has the force of a semicolon ; see p. 63.

EXERCISE 14.

1. **마 당 에 나 무 있 는 냐**
 matangei namou innanya
 in court trees are
 Are there trees in the courtyard?
2. **다 른 나 무 업 고 꽃 만 잇 소**
 taran namou epko kkot man isso
 other wood not is and flowers only are
 There are no trees, only flowers.
3. **꽃 께 여 보 기 도 타**
 kkot p'ouiye poki chyt'a
 flowers have flowered seeing is good
 The flowers in bloom are a pretty sight.
4. **동 산 에 실 과 나 무 잇 소**
 tongsanei silkoe namou isso
 in garden fruit wood is
 There are fruit trees in the garden.
5. **그 실 과 먹 기 도 타**
 keu silkoe mekki chyt'a
 that fruit eating is good
 That fruit is good to eat.
6. **밭 헤 풀 이 만 타**
 pathei p'ouri mant'a
 in field weeds many are
 The field is full of weeds.
7. **풀 몬 저 먹 고 나 물 심 어 라**
 p'oul monchye maiko namoul simera
 weeds first pull and vegetables sow
 First pull out the weeds and then sow vegetables.
8. **이 밭 헤 풀 이 업 소**
 i pathei * p'ouri epsu
 this field weeds not are
 There are no weeds in this field.

* Locative case.

EXERCISE 14 (continued).

9.

그러면 나물 심어라

keuremyen
if thusnamoul
vegetablessimera
sow

Sow vegetables then.

10.

다 심은 후에 엇지 할오

ta
allsimeun
sownhouei
afteretchi
howhao
make

After they are all sown, what next?

11.

날마다 물 주어라

nal
daymata
eachmoul
waterchouera
give

Water them every day.

12.

이 나무도 흔 열매잇소

i
thisnamou
woodchyoeun
goodyelmai
fruitisso
is

There is fine fruit on these trees.

13.

후에 실과 잘 열겟소

houei
afterwardssilkoa
fruitchal
wellyelkeisso
will open

There will be good fruit by-and-by.

14.

날이 가르면 꽃치다 마르겟소

nari
daykameumyen
if drykkotch'i
flowersta
allmarakeisso
will dry up

If the weather is dry, the flowers will all dry up.

15.

저녁에 물 주면 걱정업소

chyenyekei
in eveningmoul
waterchoumyen
if givekekchyeng
fearepta
not is

If you water them in the evening, it will be all right.

16.

오늘 비가 올가 보다

onal
to-daypika
rainolka
coming likelypota
I see

I think it will rain to-day.

EXERCISE 15.

1. 날이 서늘하니 구경 잘 가
 nari syeneurhani koukyeng chal ka
 day fresh sight-seeing well go
 It is fine day to go for a walk.
2. 오늘은 어디 출입하겠소
 onareun * etai ch'youriphakeisso
 to-day where will saunter
 Where will you go to-day for a walk?
3. 갈 데 만흔디 알 수 업소
 kal tai manheuntai al sou epso
 going place being many knowing means not is
 There are so many places to go to, I can't tell.
4. 내 동모 훈디 가 무러보
 nai tongmo hantai ka moure-po
 my companion before go inquire see
 Go and ask my friend.
5. 오늘은 겨를 업소 리일 갑세다
 onareun kyereur epso nai-il kapsyeita
 to-day leisure not is to-morrow let us go
 We have no time to-day; let us go to-morrow.
6. 가면 훈 수 일 되겟소
 kamyen han sou il toikeisso
 if go one several day will become
 How many days will you be gone?
7. 이 석이 날이 가므렀시니
 i saii nari kameuressini
 this period day has dried
 It has been dry weather of late.
8. 곡식이 다 마르게 된다
 koksiki ta marakei † tointa
 crops all dry become
 The crops are all being burnt up.

* Oppositive case.

† Adverb.

EXERCISE 15 (continued).

9. 비 오면 보리 잘 된다
 pi omyen pori chal tointa
 rain if comes barley well become
 If there is rain, we will have a good crop of barley.
10. 어제 기 눈 만 히 왔다
 echyekkeui noun manhi oatta
 yesterday snow much came
 There was a heavy fall of snow yesterday.
11. 날 이 차 워 곡 식 잘 못 된 다
 nari ch'ioe koksik chal mot tointa
 weather being cold crops well not become
 The season is cold and the crops don't ripen properly.
12. 어제 기 칩 더 니 오늘 은 덥 다
 echyekkeui chipteni onareun tepta
 yesterday cold to-day is warm
 Yesterday it was cold; to-day it is warm.
13. 곡 식 잘 되 면 쌀 값 느 리 겠 다
 koksik chal toimyen ssal kap narikeitta
 crops well if become rice price will descend
 If there are good crops, the price of rice will fall.
14. 우 리 나 라 기 호 올 녀 달 아 라
 ouri nara keuiho * olnye tarara
 our nation flag having ascended hang up
 Hoist the national flag.
15. 날 이 어 두 울 때 기 느 려 라
 nari etououl ttai ke ui naryeaa
 day darkening time flag descend
 Lower the flag at dusk.
16. 날 마 다 그 되 로 하 여 라
 nal mata keu tairo hayera
 day every thus according make
 Do this every day.

* Keui or keuiho flag.

Here the latter is better.

EXERCISE 16.

1. 조선 소가 매우 크다
 Chyosyen soka maiou k'euta
 Corean ox very big is
 The Korean ox is very large.
2. 짐 만히 싣고 밭 잘 갈다
 chim manhi sitko pat chal kalta
 loads many carries and field well tills
 Good for carrying loads and cultivating the fields.
3. 이 슈레 무거워 끄을기 어렵다
 i syourei moukeoue kkeueulki eryepta
 this cart being heavy drawing is difficult
 The cart is heavy and difficult to draw.
4. 힘 만 쓰면 잘 끄을것다
 him man sseumyen chal kkeueulkeitta
 strength only if use well will draw
 If you only exert yourself you will draw it easily.
5. 황소게 메여야 잘 끄을다
 hoangsokai * meiyeya chal kkeueulta
 bull carrying well pulls
 A bull yoked to it will pull it better.
6. 이 짐승 몰고 나가 먹여라
 i cheumsaing molko naka mekyera
 these animals drive and out go feed
 Drive the animals out to feed.
7. 송아지 노새 만치 크다
 songachi nosai manch'i k'euta
 calf mule size is big
 A calf is about as big as a mule.
8. 망아지 크기엔 나귀 궂다
 mangachi k'eukinan nakoui katta
 foal as for size ass equal is
 A foal is as big as an ass.

* Locative case.

EXERCISE 16 (continued).

9. 물은 스롭 지내면 족히 득갓다
 mareun sarop chinaimyen ch'yokhi t'akeitta
 as for horse three years if pass sufficiently will ride
 If a horse is over three years old, it is fit to ride upon.
10. 집 도야지는 뢰 도야지 만 못 흥다
 chip toyachinan * moi toyachi man mot hata
 house pig hill pig equal not make
 The domestic pig is not so big as the wild pig.
11. 이 개 사오나와 사름을 물다
 i kai saonao saramoul moulta
 this dog fierce men bites
 This dog is fierce, it bites men.
12. 멀니 쫓고 갓가이 흥지 마라
 melli chhotko katkai hachi mara
 long distance drive and near to make avoid
 Drive it far away and don't go near it.
13. 숫 닭은 우름 잘 운다
 sout talkeun * ouroum char ounta
 male fowl cry well crows
 The cock crows well.
14. 암 닭은 알 만히 낫갓다
 am talkeun * al manhi natk'eitta
 female fowl egg many will produce
 The hen lays plenty of eggs.
15. 집 증승 먹이면 리가 만타
 chip cheumseung mekimyen rika † mant'a
 house animal if rear profit many
 The rearing of domestic animals is profitable.
16. 이 새 소리 듣기 도타
 i sai sorai teutki chyot'a
 this bird sound hearing is good
 This bird sings well.

* Oppositive case.

† Though spelt *rika*, it is read *ika*.

EXERCISE 17.

1. 무숨 일이 잇소 요란한 일이 잇소
 mousam iri isso yoranhon iri isso
 what work is riotous work is
 What is the matter? There is a row on.

2. 사람이 우물에 빠졌다
 sarami ounourei ppachyetta
 man in well has fallen
 A man has fallen into the well.

3. 왜 빠졌소 사람이 밀쳐 너머졌다
 ouei ppachyesso sarami milchye nemechyetta
 why has fallen man pushed fell over
 How did he fall? He was pushed over by someone.

4. 말 탈 때 돌에 걸렸다
 mal tal ttai torei* ketch'yetta
 pony riding time stone struck against
 He struck against a stone while riding

5. 그러케 물게 떠러졌다
 keurek'ei malkei tterechyetta
 thus from horse fell down
 He accordingly fell from his horse.

6. 얼음 밋그러워 발 붙칠 수 업다
 ereum mitkeureoue pal poutch'il sou epta
 ice being slippery foot joining means not is
 The ice is slippery and one cannot hold one's feet.

7. 비가 만히 와서 담이 문허졌다
 pika manhi oasye tami mounhechyetta
 rain many came wall fell in ruins
 After the heavy rain the wall all fell down.

8. 모군 불너 곳쳐 싸리라
 mokoun poulle kotch'ye ssaraira †
 coolie call renew build make
 Call coolies and tell them to rebuild it.

* Locative case.

† Ssaraira—ssara hayera.

EXERCISE 17 (continued).

9. 이 두 모군 일 잘 못 하오
 i tou mokoun il. chal mot hao
 this two coolies work well not make
 These two coolies do not work well.
10. 삭돈 주어 보내고 다른 모군 불러라
 sakton choue ponaiiko taran mokoun poullera
 wages given send and other coolies call
 Pay them off and get other coolies.
11. 모군 하나헤 돈 얼마 식 주오
 mokoun hanahei * ton elma sik chouo
 coolies one money how much each give
 How much shall I give each coolie?
12. 우물 파는 디 김히 파라
 oumoul p'anan tai kiphi p'ara
 well digging place deeply dig
 When digging a well, dig it deeply.
13. 김게 파면 물 잘 소사난다
 kipkei p'amyen moul chal sosananta
 deeply if dig water well springs up
 If you dig deep, you will get plenty of water.
14. 보행군 서울서 내려 왔다
 po-haing-koun Syeoul-sye narye oatta
 foot-going coolie Seoul from descended has come
 The courier has come from Seoul.
15. 어제과 떠나서 왜 지금 왔소
 echyekkeui ttenasye ouei chikeun oasso
 yesterday departed why now have come
 He left yesterday, why has he only arrived now?
16. 늦게 오면 돈 감하여 주어라
 neutkei omyen ton kambaye chonera
 late if come money reduced give
 If he arrives late, cut his pay.

* Locative case.

EXERCISE 18.

1. 물 타고 산에 올라 가기 어렵소
mal t'ako sanei olla kaki eryepso
horse ride and hill ascend going is difficult
It is difficult to go up hill on horseback.

2. 보교 타고 가기 쉽다
pokyo t'ako kaki souipta
chair ride and going is easy
It is easy going by chair.

3. 거리 가면 더 편하다
kere kamyen te p'yenhata
having walked if go more comfortable
(But) going on foot is easiest.

4. 너는 보교 타고 나는 말 타고 가자
nenan pokyo t'ako nanan mal t'ako kacha
as for you chair ride and as for me pony ride and let us go
You take a chair and I'll take a pony.

5. 얼는 갑세다 히 저를겻소
elleun kapsyeita hai chyemeulkeisso
quickly let us go sun will darken
Let us go quickly; it is getting dark.

6. 히 지겻시너 급히 도라가
hai chikeissini keuphi toraka
sun will set quickly back go
Get back quickly, the sun is setting.

7. 밤에 가도 관계치안소
painei kato koankyech'ianso
at night go though concern not is
It does not matter though we go at night.

8. 길 도쿄 주 막 갓갑다
kil chyok'o chyou mak katkapta
road good and wine booth is near
The road is good and the inn is near.

EXERCISE 18 (continued).

9. **모레 내가 친고 를 츠자 가 겟 다**
 morei naika ch'inkoral ch'acha kakeitta
 day after to-morrow I friend visit will go
 I shall call on my friend the day after to-morrow.
10. **이 친고가 다른 곳에 사 오**
 i ch'inkoka taran kotei sao
 this friend another in place lives
 This friend lives in another locality.
11. **가는 길이 험하고 머러 가기 어 럽 다**
 kanan kiri hemhako mere kaki eryepta
 going road dangerous and distant going difficult
 The road is long and dangerous and difficult to go.
12. **앞 희 강 이 있 서 못 건 너 가**
 apheui kangi issye mot kenne ka
 in front river being not across go
 There is a river ahead which cannot be crossed.
13. **비 가 오 면 건 너 가 지 못 하 오**
 pika omyen kenne kachi mot hao
 rain if come across to go not make
 If there is rain, it cannot be crossed.
14. **다 리 업 고 비 도 업 스 이 엇 더 케 하 오**
 tari epko pai to epsani ettek'ei hao
 bridge not is and boat also not is how make
 There is neither bridge nor boat. What is to be done?
15. **하 로 지 내 면 족 히 건 너 가 겟 다**
 haro chinaimyen chyokhi kenne kakeitta
 one day if pass able across will go
 If you wait a day, you will be able to get across.
16. **서 울 여 기 서 몇 니 되 오**
 Syeoul yekeuisye myen ni toio
 Seoul from here how many mile become
 How many miles is it from here to Seoul?

EXERCISE 19.

1. 여러 니 안 되니 좀 잇다가 가겠다
 yere ni an toini chom ittaka kakeitta
 several li * not become little directly will go

It is no distance; you will be there directly.

2. 다른 길 이 업고 즈름길 잇소
 taran kiri epko cheurem-kil isso
 another road not is and by-way is

There is no other road; there is a short cut.

3. 둘 이 올라 오면 길 가기 도라
 tari olla omyen kil kaki chyot'a
 moon ascend if comes road going is good

If the moon rises, it will be easy going.

4. 그 짐 이 무거워 훈 사람이 지지 못 훈다
 keu chimi moukeoue han sarami chichi mot hanta
 that package being heavy one man to carry not make

That package is heavy, it needs more than one man to carry it.

5. 두어 사람 불러 저 가거라
 tou-e saram poulle chye kakera
 two or more men having called carried go

Call two or more men to take it away.

6. 저녁에 어디 가 자겠소
 chyenyekai etai ka chakeisso
 at night where go will sleep

Where will you go and stay for the night?

7. 어디든지 어두우면 머물겠다
 etaitenchi etououmyen memoulkeitta
 wherever if dark I will stay

I will stay wherever I happen to get to at dusk.

8. 술 막에 드려 가 봇짐 잘 맡겨라
 syoul makei + teure ka potchim chal matkyera
 wine booth enter go baggage well entrust

See to your baggage when you enter the inn.

* One li is equal, approximately, to one-third of an English mile. + Locative case.

EXERCISE 19 (continued).

9. 물건 다 잘 두었다
 moulken ta chal touetta
 articles all well I have placed
 I have taken charge of all the articles.
10. 지금 가 밥 빨리 지어라
 chikeum ka pap patpi chiera
 now go food quickly prepare
 Go now and get me some food at once.
11. 밥 먹은 후에 내 산에 올라 가겠다
 pap mekeun houei nai sanei olla kakeitta
 food eaten after I hill up will go
 I intend going up the hill after dinner.
12. 그 산에 군사가 있어서 진을 쳤다
 keu sanei * kounsa issye chin ch'yetta
 that hill soldier being fort has built
 The soldiers on that hill have built a fort.
13. 여기 큰 절도 있고 암자도 있다
 yekeui k'eun chyel to itko amcha to itta
 here large temple also is and shrine also is
 There is here a large monastery and also a shrine.
14. 바다가에 작은 배를 내어 오너라
 pata kaei * chyekeun pai sang naiye onera
 sea edge small boat hire take out come
 Hire a small boat at the seaside.
15. 내 화륜선에 올라가겠소
 nai hoa-ryoun-syenei * ollakakeisso
 I fire-wheel-ship will ascend
 I intend going on board the steamer.
16. 밀물이 만히 들어와서 나가지 못한다
 mil mouri manhi teureoasye nakachi mot hanta
 pushing water many having entered to go out not make
 The tide is coming in and you cannot go out.

* Locative case.

EXERCISE 20.

1. 큰 바람 불면 나갈 맛 업다
 k'eun param poulmyen nakal mat epta
 great wind if blow going out taste not is
 There is no pleasure in going out if it is blowing.
2. 비 라면 벗 나니 길 떠나갓다
 pi kaimyen pyet nani kil ttenakeitta
 rain if stop sunshine come out road will depart
 I will start when the sun comes out and the rain stops.
3. 바람을 보니 오늘 가기는 관계치 안라
 paramedul poni onal kakinan * koankyech'iant'a
 wind see to-day going no concern
 As the wind is to-day it is all right for going.
4. 리일은 덩녕 비가 올가 보다
 nai-ireun chyengnyeng pika olka pota
 as for to-morrow certainly rain come probable see
 It will certainly rain to-morrow.
5. 구름 보면 비 올 증조 알갓다
 kouram pomyen pi ol cheungchyo alkeitta
 cloud if see rain coming forecast will know
 If you watch the clouds you can tell if it is going to rain.
6. 산 위에 안기 만히 덮혀다
 san ouei ankai manhi tephita
 hill above mist many covers
 A heavy mist hangs over the hills.
7. 안기 버셔지면 날이 덥갓다
 ankai pesyechinyen nari tepkeitta
 mist if undress day will be warm
 If the mist rises, the day will be warm.
8. 따히 축축하니 곡식 잘 된다
 ttahi ch'youkch'youkhani koksik chal tointa
 ground wet crops well become
 The ground is damp and there will be good crops.

* Oppositive case

EXERCISE 20 (continued).

9. 후 들은 덥고 장마 진다
hou tareun tepko chyangma chinta
after month hot and rainy season carries
Next month is hot and the rainy season sets in.
10. 너 언제 왔느냐 그 사이 왜 아니 왔느냐
ne enchei oannanya keu sai ouei ani oannanya
you when came that time why not came
When did you come? Why did you not come then?
11. 무엇 하기로 보지 못 하였소
mouet hakiro * pochi mot hayesso
what making to see not make
Where were you that I did not see you?
12. 이 즈음에 분요한 일이 잇서 지금 왔소
i cheueumei pounyohan iri issye chikeum oasso
this period troublesome work being now have come
I've been very busy and have only just now come.
13. 몇 날 만에 왔소 나흘 만에 왔소
myen nal manei oasso naheul manei oasso
how many days period have come four days period have come
How many days have you been here? I have been here four days.
14. 오후에 내가 집에 가겠다
o houei naika chipei kakeitta
noon after I to house will go
I intend going home in the afternoon.
15. 조금 잇스면 나중 되겠다
chokom issamyen nachai toikeytta
little if is noon will become
It will be noon in a little.
16. 날마다 잊지 말고 식 후에 오너라
nal mata nitchi malko sik houei onera
day every to forget avoid food after come
Don't forget to come every day after dinner.

* Instrumental case.

EXERCISE 21.

1. **중 국 사 립 은 머 리 깎 고**
 chyounng kouk sarameun meri kkakko
 Middle Nation men head cut and
 Chinese shave their heads, and,
2. **조선 사 립 은 상 투 찐 다**
 Chyosyen sarameun syangtou chchanta
 Corean men top-knot weave
 Coreans bind their hair up into a knot
3. **눈 정 신 이 도 하 멀 니 본 다**
 noun chyengsini chyoha melli ponta
 eye spirit being good far sees
 He has good eyesight and can see a long way.
4. **눈 정 기 가 부 족 하 다**
 noun chyengkeuika pouchyok hata
 eye spairit insufficient makes
 He has weak eyes
5. **쇼 경 은 보 지 못 하 고**
 syokyengeun * pochi mot hako
 blind to see not makes and
 The blind cannot see and,
6. **귀 먹 어 리 는 듣 지 못 하 다**
 koui mekerinan * teutchi mot hanta
 deaf man to hear not makes
 The deaf cannot hear.
7. **병 어 리 는 말 못 하 고**
 pengerinan * mal mot hako
 dumb speech not makes and
 The dumb cannot speak, and,
8. **안 즐 방 이 는 든 니 지 못 하 다**
 ancheul panginan tannichi mot hanta
 sitting room-man * to walk not makes
 The lame cannot walk.

* Oppositive case

EXERCISE 21 (continued).

9. 머리에 털 있고 입 과 니 와 혀 바 닥 다 있다

meriei t'el itko ip koa ni oa hye patak ta itta
 on head hair is and mouth and teeth and tongue surface all is
 He has hair on his head, a mouth, teeth, and a tongue.

10. 그 늙은이가 귀 먹고 니 도 빠졌다

keu neulkeunika koui mekko ni to ppachyetta
 that old man ear eat and teeth also has fallen
 That old man is both deaf and toothless.

11. 말 듣지 못 하고 고기 잘 못 먹는다

mal teutchi mot hako koki chal mot meknanta
 speech to hear not make and flesh well not eats
 He can neither hear nor eat.

12. 귀로 말 듣고 코로 내 맛고

kouiro mal teutko k'oro nai matko
 with ear speech hear and with nose smell smell and
 One hears with the ear and smells with the nose.

13. 입으로 말 하고 음식 도 먹어

ipeuro mal hako eumsik to meke
 with mouth speech make and food also eats
 One speaks and eats with the mouth.

14. 기침 나고 목 아프고 허리 도 아프

kich'am nako mok apheuko heri to apha
 cough come out and neck sore and loins also sore
 A cough induces pain both in the neck and loins.

5. 팔에 힘 있어서 무거운 짐 잘 든다

p'arei him issye moukeon chim chal teunta
 in arm strength being heavy pack well lifts
 His arm is strong and he can lift a heavy weight.

16. 네 손가락 자르고 손톱이 길다

nei sonkarak chareuko sont'opi kilta
 your fingers short and nails long
 Your fingers are short but your nails are long.

EXERCISE 22.

1. 길 가는 때 만 히 이 썼 소
 kil kanan ttai manhi aissesso
 road walking time many suffered
 I have suffered much during the journey.
2. 길 멀 고 또 험 한 오
 kil melko tto hemhao
 road long and also dangerous
 The road was long and also dangerous.
3. 지 금 내 가 미 우 곤 한 빈 방 있 는 나
 chikeum naika maiou konhani pouin pang innanya
 now I very tired empty room is
 I am very tired; have you an empty room?
4. 안 방 에 손 님 있 서 사 랑 에 류 한 오
 an pangei sonnim issye sarangei ryouhao *
 inside room guests being drawing-room stay
 There are guests in the inner room; put up in the drawing-room
5. 이 방 이 무 더 한 여 족 히 류 한 겿 소
 i. pangi moutenhaye chyokhi ryouhakeisso *
 this room comfortable able will stay
 I will take this room; it is all right.
6. 돛 자 리 정 치 안 타 새 것 바 투 구 아 오 너 라
 totchari chyengch'iant'a sai ket patkoua onera
 mat clean not is new article changed come
 The mat is not clean; bring a new one.
7. 돛 자 리 잘 펴 고 니 불 덮 히 라
 totchari chal p'yeko nipoul tephera
 mat well spread and blanket cover
 Spread the mat properly and put on a blanket.
8. 북 짐 방 안 호 로 드 러 오 너 라
 potchim pang anheuro teurye onera
 baggage room inside entered come
 Take my baggage inside the room.

* The r is more or less mute,—youhao, etc.

EXERCISE 22 (continued).

9. 물 때 이 던지 안 때 이 던지 관계치 안타
 poul ttaii-tenchi an ttaii-tenchi koankyeich'iant'a
 fire burn whether not burn whether no concern is
 It does not matter whether you light a fire or not.
10. 등 불 혁면 도켓다
 teung poul hyemyen chyok'eitta
 lamp fire if you light it will be good
 It will be all right if you light a lamp.
11. 나는 평상에서 좀 누어 자갓다
 nanan p'yengsangeisye * chom noue chakeitta
 as for me level table little rested will sleep
 I intend to lie down a little and have a sleep.
12. 담비 먹은 후에 가 누어 자오
 tampai mekeun houei ka noue chao
 tobacco eaten after go rested sleep
 Take a smoke and then go to sleep.
13. 술 막에 무삼 먹을 거시 잇느냐
 syoul makei † mousam mekeul kesi innanya
 wine booth what eatable things are
 What have they got to eat in the inn?
14. 밥 상 돛코 술 더 가져 와
 pap sang notk'o ‡ syoul te kachye oa
 rice table place and wine also bring come
 Bring me dinner and some wine.
15. 주인 불너 밥 갑 회계 흥여라
 chyounin poulle pap kap hoikyei hayera
 master call rice price reckoning make
 Call the landlord and pay the bill.
16. 밥 갑 다 밧앗소 대인 평안이 가오
 pap kap ta patasso tai-in p'yengani kao
 rice price all have received great man peacefully go
 Your account is paid; a pleasant journey, sir.

* Ablative case.

† Locative case.

‡ With an aspirated root, and—k'o.

EXERCISE 23.

1. 동 서 남 북 스 방 이 라
 tong sye nam pouk sa pang ira
 east west south north four regions are
 North, South, East, and West are the four points of the compass.
2. 동 편 슈풀 속에 뢰 즈성 모히다
 tong p'yen syoup'oul sokei moi cheumsaing mohita
 east side forest inside hill beast assemble
 There are many wild animals in the forests to the east.
3. 서 국 사름이 장스 만히 흥엿다
 sye kouk sarami chyangsa manhi hayetta
 west nation man trade many have made
 Western nations are large traders.
4. 남 편으로 가면 날이 더 덥다
 nam p'yeneuro kamyen nari te tepta
 south region if go day more warm
 If you go to the south the weather is warmer.
5. 북 풍이 부니깐드로 날이 치워
 pouk p'oungi pouni-kkanteuro nari ch'ioue
 north wind blow because day is cold
 It is chilly, as there is a north wind blowing.
6. 큰 바람 불면 비가 잘 나가갇다
 k'eun param poulmyen paika chal nakakeitta
 large wind if blows boat well will go out
 If a strong wind blows the ship will go out well.
7. 더기 가 독기 가져 오너라
 chyekeui ka tokkeui kachye onera
 there go axe bring come
 Go there and bring an axe.
8. 내가 나무를 깎갇다
 naika namoural kkakkeitta
 I wood will split
 I intend cutting some wood.

EXERCISE 23 (continued).

9. 어디 가느냐 앞으로 가오
 etai kananya apheuro kao
 where go before I go
 Where are you going? I am going in front.
10. 어디서 오느냐 뒤로써 온다
 etaisye onanya touirosye onta
 whence come from behind I come
 Where do you come from? I come from behind.
11. 내 것히 두 사람 있다
 nai kyethai tou saram itta
 my side two men are
 There are two men at my side.
12. 너는 내 왼 편에 서라
 nenan nai oin p'yenei syera
 as for you my left side stand
 You stand at my left side.
13. 그 사람은 내 올 흔 편에 서라
 keu saramneun * nai orheun p'yenei syera
 that man my right side stand
 Let that man stand at my right side.
14. 어디 가 누어 자오 지금은 모로갓다
 etai ka noue chao chikeuneun morokeitta
 where go rested sleep as for the present I will not know
 Where are you going to sleep? I cannot tell at present.
15. 빨리 닐어 다 람박질 히 여라
 patpi nirena tarampakchil hayera
 quickly rise up run-action make
 Get up quickly and run.
16. 거리 에 다 라 나 는 사 람 만 타
 keriei tarananan saram mant'a
 street running men many
 There are a great many men in the street running.

* Oppositive case.

† Locative case.

EXERCISE 24.

1. 북 편에 산이 높고 골이 깊다
 pouk p'yenei sani nopko kori kipta
 north border hills high and valley deep
 There are high hills and deep valleys in the north.
2. 각 석외 짐승 만다
 kak saik moi cheumsaing mant'a
 each colour hill animals many
 There are many wild animals of all kinds.
3. 범은 쏘기 어렵고 곰은 잡기 쉽다
 pemeun * ssoki eryepko komeun chapki souipta
 tiger shooting difficult and bear catching easy
 Tigers are difficult to shoot; bears are easy to catch.
4. 조선은 총 메면 다 포슈 노릇하오
 Chyosyeneun * ch'ong meimyen ta p'osyou norat-hao
 Korea gun if carry all hunter play the part of
 All Koreans carrying guns are considered hunters.
5. 조심 하여 총 잘 노하라
 chosim haye ch'ong chal nohara
 care having made gun well fire
 Be careful and fire the gun properly.
6. 관계찬소 걱정 말고
 koankyeich'anso kekchyeng malko
 concern is not fear avoid
 Don't be alarmed; there is no fear.
7. 리일 내 짐승 잡으러 간다
 nai-il nai cheumsaing chapeure kanta
 to-morrow I animals to catch go
 I am going hunting to-morrow.
8. 모리꾼 불너 함끼 가
 morikoun poulle hamkkeui ka
 drivers call together go
 Get drivers to go with me.

* Opposite case.

EXERCISE 24 (continued).

9. 먹을 거슬 좀 여비하여라
 mekeul kesal chom yeipihayera
 eatable things little prepare
 Prepare something to eat.
10. 돈 이 사람 주어 가져 가게하여라
 ton i saram choue kachye kakei-hayera
 money this man given take make go
 Give some money to this man to take.
11. 수일 후에 도라 오겟소
 sou-il houei tora okeisso
 some day after back I will come
 I will be back in a few days.
12. 내 간 후에 집 잘 보아라
 nai kan houei chip chal poara
 I gone after house well look
 Look properly after the house when I am away.
13. 산양 가서 짐승 만히 잡지오
 sanyang kasye cheumsaing manhi chapchio
 hunting having gone animals many catch please
 Good sport to you when hunting.
14. 짐 다 시렸시니 갑세다
 chim ta siressini kapsyeita
 baggage all have loaded let us go
 Let us go; the baggage has all been packed.
15. 내 구경 가려한다
 nai koukyeng karyehanta
 I sight-seeing am about to go
 I am going to take a walk.
16. 산에 올라 가면 구경 만라
 sanei * olla kamyen koukyeng mant'a
 hill up if go sight-seeing many
 There is an excellent view from the top of the hill.

* Locative case.

EXERCISE 25.

1. 이 은 몇 냥 중 이오
 i eun myet nyang chyoung io
 this silver how many ounces heavy are
 How many ounces does this silver weigh?
2. 저울 가져 오너라 다라 보아라
 chyeoul kachye onera tara poara
 scale brought come having weighed see
 Bring the scales and weigh it.
3. 다라 본즉 녁 냥 중 이오
 tara poncheuk neng nyang chyoung io
 weighed seen four ounces heavy is
 The scale shows four ounces in weight.
4. 그 갑시 팔면 돈 밋지오
 keu kapsai p'almyen ton mitchio
 that for price if sell money lose
 I will lose money if I sell at that price.
5. 어느 거시 니한가 무려 보아라
 ena kesi ihanka * moure poara
 what thing profitable inquired see
 Ascertain which is profitable.
6. 조선 돈이 니한오 양은전이 니한오
 Chyosyen toni ihao yang-eun-chyeni ihao
 Korean cash profitable foreign silver money profitable
 Which is more profitable, Korean cash or dollars?
7. 지금은 양은전이 헐흔여 니가 업다
 chikeumeun yang-eun-chyeni herhaye ika epta
 as for now dollars being cheap profit not is
 As dollars are cheap at present no profit can be made.
8. 양은전 한 원 가서 밧고와 오너라
 yang-eun-chyen han ouen † kasye patkooa onera
 dollar one gone changed come
 Go and get me change for a dollar.

* *Ka* in *ihanka*—whether.

† Numerative of dollars.

EXERCISE 25 (continued).

9. **얼는 나가 은 갑 알아 보고 오너라**
 elleun naka eun kap ara poko onera
 quickly go out silver price know see and come
 Go quickly and bring me word as to the price of silver.
10. **갑슬 알거든 내게 즉시 알게 하여라**
 kapsal alketeun naikei cheuksi alkeihayera
 price if know to me directly make know
 Let me know directly you ascertain the price.
11. **갑 좀 더 보시오 여기 잇는 저울 세다**
 kap chom te posio yekeui innan chyeoul syeita
 price little more see please here being scale is strong
 Please give a little more; the scales here are heavy.
12. **이런 우피 몇 근 이냐 여러 저울 이오**
 iren ou-p'i myet keun inya yere chyeoul io
 such ox hide how many catties are several scales are
 How many catties are these hide? They are very heavy.
13. **양목 몇 필이 되던지 콩 하고 밧고자**
 yangmok myet p'iri toi-tenchi k'ong hako patkocha
 piece goods how many bales become whether beans with let us exchange
 Let us exchange the beans for whatever piece goods there are.
14. **콩은 슬타 별은 가져 와야 밧고와 준다**
 k'ongeun seult'a pyer-eun kachye oaya * patkooa chounta
 as for beans refuse special silver brought come changed I give
 I do not want beans; bring gold and I'll exchange with you.
15. **모든 물건 갑시 다 밧싸서 흥정 할 수 업소**
 moteun moulkeun kapsi ta pis-ssasye heungchyang hal sou epsou
 all articles price all being dear trade making means not is
 One cannot do any business, as prices are all too high.
16. **석유 장수 할다가 본전 까지 업서져소**
 syekyou chyangsa hataka ponchyen kkachi epsechyesso
 kerosene trade when making capital until disappeared
 His capital disappeared when he was in the kerosene trade.

* Ya added to the perfect participle has the sense of "having only," "if only."

EXERCISE 26.

1. **저자에 나가 이런 물건을 사 오너라**
 chyechaei naka iren moulkeneul sa onera
 to shop go out such article buy come
 Go to the shop and buy such an article.

2. **소 고기 반근 사 오고 사과도 좀 사 오너라**
 so koki pan keun sa oko silkoa to chom sa onera
 ox flesh half eatty buy come and fruit also little buy come
 Buy half a pound of beef and also some fruit.

3. **포목 시세 드렸느냐 예 갑시 떠러졌소**
 p'omok sisyei teurennanya yei kapsi tterechyesso
 cotton goods price have heard yes price has fallen
 Do you know the price of cotton cloth? Yes; the price has fallen.

4. **양목이 펍 만히 와서 갑시 밋우 싸오**
 yangmoki p'ek manhi oasye kapsi maiou ssao
 piece goods abundant many having come price very low is
 With a large import of piece goods the price is very low.

5. **면주 너무 빳싸 사지 못 한다**
 myenchou nemou pis-ssa sachi mot hanta
 silk too dear to buy not make
 The silk is too dear; I cannot buy it.

6. **갑사는 도치 안코 비단은 좀 먹었소**
 kapsanan chyoch'iank'o pitaneun chom mekesso
 as for gauze bad and as for silk moth has eaten
 The gauze is bad and the silk is moth-eaten.

7. **쇼 가죽 얼마나 잇소 우 피 만히 잇쇼**
 so kachok elmana isso ou p'i manhi isso
 ox skins how many are ox skins many are
 How many ox hides are there? There are many ox hides.

8. **돈피 갑시 얼마나 밋우 눅으니 사시오**
 tonp'i kapsi elmanya maiou noukeuni sasio
 sable price how much is very cheap buy please
 What is the price of sable? Very cheap; buy, please.

EXERCISE 26 (continued).

9. 표 피 발이 업소 그 거시 관계치안타
 p'yo p'i pari epso ken kesi koankyeich'iant'a
 leopard skin foot not is that thing concern not is
 There are no claws to the leopard's skin. That does not matter.
10. 호 피 큰 것 도 잇고 적은 것 도 만히 잇소
 ho p'i k'eun ket to itko chyckeun ket to manhi isso
 tiger skin large thing also is and small thing also many is
 There are large tiger skins, but there are many small ones.
11. 그 갑석논 팔지안소 좀 더 주시오
 ken kapsainan * p'alchianso chom te chousio
 that to price as for sell not little more give please
 I cannot sell at that rate; make it a little more, please.
12. 빚싸지안소 내가 밋저 파논 거시오
 pis-ssachianso naika nritchye p'anan kesio
 dear not I losing money selling thing is
 It is not dear. I am selling it at a loss.
13. 팔기 슬커든 그 만두어라 싼 거시 아니다
 p'alki seulk'eteun keumantouera ssan kesi anita
 selling if refuse let alone cheap thing not is
 If you don't want to sell, all right. It is not a cheap article.
14. 이 시기 장스 엇더 흥냐 변변치안타
 i sai chyangsa ette hanya pyenpyench'iant'a
 this period trade how make good not is
 How is business at present? Not good.
15. 은 갑손 녹고 양목은 빚싸다
 eun kapsan noukko yangnokeun pis-ssata
 silver as for price cheap and piece goods as for dear is
 The price of silver is low and piece goods are dear.
16. 포구에 장스가 모혀서로 다도아 팔고 산다
 p'okouei chyangsaka mohye sero tat'oa p'alko santa
 in port traders assembled each other strive sell and buy
 Merchants crowd to the port and compete with each other in business.

* From *kapsai* (locative case), with *nan* (oppositive case ending) added.

EXERCISE 27.

1. 다섯 가지 맛을 다 차례로 말 하여라

tasat kachi massal ta ch'aryeiro mal hayera
five kinds taste all one by one speech make

Name the five tastes one by one.

2. 단 맛 쓴 맛 짠 맛 신 맛 미온 맛시오

tan mat sseun mat chchan mat seuin mat maion massio
sweet taste bitter taste salt taste sour taste acrid taste is

There are sweet, bitter, salt, sour, and acrid flavours.

3. 이런 다섯 맛을 엇던 약에는 고르게 섞거라

iren tasat massal etten yakcinan korokei syekkera
such five tastes some in medicine as for equally mix

Mix these five flavours equally in some medicine.

4. 사람마다 입은 곳 향도 맛슬고로기논 다달나

saram mata ipeun kathato massal korokinan ta talla
man each as for mouth same though taste as for distinction all differ

Though men have mouths alike, they all differ as to flavours.

5. 꿀은 달고 초는 식고 호초는 밍다

kkoureun talko ch'onan seuikei hoch'onan maipta
as for honey sweet and as for vinegar sour and as for pepper is acrid

Honey is sweet, vinegar sour and pepper pungent.

6. 바다 물은 짜고 새암 물은 슴겁다

pata moureun chchako saiam mourcun seumkepta
sea as for water salt and spring as for water insipid

Sea water is salt and spring water is tasteless.

7. 실과 달면 익은 거시오 식면 선 거시라

silkoa talmyen nikeun kesio seuiinyen sen kesira
fruit if sweet ripe thing is if sour unripe thing is

Fruit if sweet is ripe, but if sour unripe.

8. 꽃은 향내 나고 엇던 풀은 내암새 난다

kkotch'an hyangnai nako etten p'oureun naiamsai nanta
as for flower perfume arise and some as for weed stench arises

Flowers smell sweet, but certain weeds give a bad odour.

EXERCISE 27 (continued).

9. 푸른 것 누른 것 붉은 것 흰 것 거문 거시오
 p'oureun ket noureun ket pouikeun ket heun ket kemeun kesio
 green thing yellow thing red thing white thing black thing is
 There are green, yellow, red, white, and black (colours).
10. 봄에 는 남기 푸르 다 가을에 는 누른 빛치 오
 pomeinan namki p'ourataka kaeureinan noureun pitch'io
 as for in spring tree green is as for in autumn yellow colour is
 In spring the trees are green, but in autumn their colour is yellow.
11. 숯은 거머드 불 꽃은 붉고 지는 희다
 souch'an * kemeto poul kkotch'an * poulkko chainan * heuita
 charcoal black though fire flower red and ashes white
 Though charcoal is black, the flames are red and the ashes white.
12. 조선 의 복은 흰 빛치 만코 거문 옷시 적다
 Chyosyen euipokeun heun pitch'i manko kemeun osi + chyekta
 Corean as for dress white colour many and black clothes small
 Koreans wear mostly white clothes, seldom black.
13. 오 석 밖기 다른 빛은 별노 업소
 o saik patkeui taran pitch'an pyello epso
 five colour besides another as for colour specially not is
 There are no special colours besides these five.
14. 이 비단 오 석을 각 각 논화 두어라
 i pitan o saikeul kak kak nanhoa touera
 this silk five colour each each divided place
 Keep these five kinds of coloured silk distinct from each other.
15. 빛은 눈으로 분별하고 내암새 코로 맛하
 pitch'an nouneuro pounpyelhako naiamsai k'oro matha
 as for colour by eye distinguish and odour by nose smell
 We distinguish colour by the eyes; smells by the nose.
16. 꽃은 고흔 빛 도 잇고 향내 도 난다
 kkotch'an koheun pit to itko hyangnai to nanta
 as for flower pretty colour also is and perfume also arises
 Flowers look pretty and smell fragrant.

* Oppositive case.

+ Properly *oti*, but read *osi*.

EXERCISE 28.

1. 물 보리 만히 먹이면 살 진다
 mal pori manhi mekinnyen sal chinta
 horse barley many if feed flesh makes
 If you give the pony plenty of barley, he will grow fat.
2. 집 백 뭇 과 보리 한 섬 사 오너라
 chip paik mout koa pori han syem sa onera
 straw hundred bundles and barley one bag buy come
 Buy one bag of barley and 100 bundles of straw.
3. 오늘 낮 후에 내가 물 타고 어디 좀 가겠다
 onal nat houe naika mal t'ako etai chom kakeitta
 to-day noon after I horse ride and where little will go
 I am going out a little this afternoon on horseback.
4. 마부 드려 물 안장 지으라고 하여라
 mapou tarye mal anchang chieurako * haye a
 groom to "horse saddle carry" say
 Tell the groom to saddle the pony.
5. 시골 가 콩 사서 물끼 시러 올녀 와
 seuikol ka k'ong sasye malkkeui sire ollye oa
 province go beans having bought on horse loaded ascended come
 Go and buy beans in the country and bring them up on ponies.
6. 짐 다 왔거든 곡간에 부려드리고삭주어라
 chim ta oatketeun kokkanei pourye teuriko sak chouera
 load all if have come in granary unloaded enter and hire give
 Put the goods into the granary when they come, and pay the hire.
7. 다섯 냥 적다 하고 열 냥만 달나호오
 tan nyang chyekta hako yel nyang man tallahao
 five *nyang* is small says and ten *nyang* only demands
 He says five *nyang* is too little, and wants ten *nyang* at least.
8. 엿 냥 받고는 삭시 적어 못 가겠다 호오
 yen nyang patkonan saksi chyeke mot kakeitta hao
 six *nyang* receive-and-as-for price being small not will go says
 He says he won't go even for 600 cash, as the hire is too small.

* Ko is used to indicate the end of a quotation.

EXERCISE 28 (continued).

9. 조선에 곡식은 여섯 가지가 난다
 Chyosyenei koksikeun yesat kachika nanta
 in Corea grain five kinds produce
 Corea produces five different kinds of grain.
10. 쌀과 콩과 팥과 보리와 밀을 흔히 먹소
 ssal koa k'ong koa p'at koa pori oa mireul heuni mekso
 rice and beans and peas and barley and wheat mostly eat
 Rice, beans, peas, barley, and wheat are mostly eaten.
11. 밀가로 한섬 파라다가 떡 만들겠다
 mil karo han syem p'arataka ttek mantalkeitta
 wheat flour one bag having bought bread I will make
 I intend making bread when I have bought a bag of flour.
12. 식골사름가난하여 보리와 귀리만 먹어
 seukol saram kanauhayee pori oa kouiri man meke
 province man being poor barley and oats only eat
 The country people are poor and can only eat barley and oats.
13. 서울사름은 넉넉하여 밥쌀과 팥만 먹어
 Syeoul sarameun nengnekhaye nipssal koa p'at man meke
 Seoul as for man being sufficient shelled rice and peas only eat
 The people in the capital being well-to-do can live on rice and peas.
14. 북도사람들 감자와 모밀 농사만히 하오
 pouk to saranteul kamcha oa momil nongsa manhi hao
 north province men potato and buckwheat agriculture many make
 In the north the people cultivate potatoes and buckwheat.
15. 비추와 무와 마늘과 파는 땅에서 난다
 paich'you oa mou oa manal koa p'anan ttangeisye nanta
 cabbage and turnip and garlic and onion from earth produce
 Cabbages, turnips, garlic, and onions are grown.
16. 비와 감과 능금과 복숭아와 귤다 있다
 pai oa kam koa neungkeum koa poksyonga oa kyoul ta itta
 pear and persimmon and apple and peach and orange all are
 There are pears, persimmons, apples, peaches, and oranges.

EXERCISE 29.

1. **밭 갈고 가을 보리 심어라**
 pat kalko kaeul pori simera
 field till and autumn barley sow
 Plough the land and sow autumn barley.
2. **가을 보리 봄 보리 보담 낫다**
 kaeul pori pom pori potam natta
 autumn barley spring barley more is superior
 The autumn barley is superior to the spring sowing.
3. **밀 가을에 심으고 콩 봄에 심는다**
 mil kaeurei simeuko k'ong pomei simeunta
 wheat in autumn sow and beans in spring sow
 Wheat is sown in autumn and beans in spring.
4. **곡식이 잘 되면 백성이 다 걱정 업소**
 koksiki chal toimyen pailsyengi ta kekchyeng epso
 crop well if becomes people all anxiety not is
 [The people are free from care if they have good crops.
5. **전 년은 흉년 잇더니 올은 풍년 드럿소**
 chyen nyeneun * hyoungnyen itteni oreun p'oungnyen teuresso
 former year famine was but this year full year entered
 Last year there was a famine, but this year there are full crops.
6. **이 시기 너무 가므려 시절이 잘 못될 듯하오**
 i sai nemou kameure sichyeri chal mot toil-teut hao
 this period too much being dry crops well not become likely make
 It is too dry at present and there is every chance of bad crops.
7. **올에 흉년 되면 굶어 죽을 사람 만라**
 orei hyoungnyen toimyen koulme choukeul saram mant'a
 this year scarce year if become starved about to die men many
 If there is a famine this year, many will die of starvation.
8. **몬져 달은 가믈더니 이 달은 하루 건너 비 가오**
 monchye tareun kameulteni i tareun haro keune pika o
 previous moon was dry but this moon one day across rain comes
 Last month was dry, but this month there was rain every other day.

* Oppositive case.

EXERCISE 29 (continued).

9. 날이 흐려서 비가 올가 보다
 nari heuryesye pika olka pota
 day being cloudy rain coming likely I see
 The day is cloudy and it looks like rain.
10. 큰 바람 불더니 눈 사면으로 나라간다
 k'eun param poulteni noun sa myeneuro * narakanta
 great wind blew but snow four faces fly away
 A strong wind blew and the snow was driven in all directions.
11. 날이 맑고 구름이 높하 일기가 셔늘하 다
 nari malkko kourami nophā ilkeuika syeneurhata
 day clear and clouds being high weather is refreshing
 With a clear sky and high clouds the weather is fine.
12. 장마 때 비가 오다가 리면 히 빗 더 뜨겁다
 chyangma ttai pika otaka kaimyen hai pit te tteukepta
 rainy season time rain having come if stops sun colour more is warm
 If it clears up during the rainy season, the sun is all the hotter.
13. 쇼낙이 올적에 무지게서 고번개 와 우레 호오
 syonaki olchekei mouchikei syeko penkai oa ourei hao
 shower coming time rainbow stand and lightning and thunder makes
 With a shower there comes the rainbow, with thunder and lightning.
14. 번개 와 뇌성 호더니 뇌가 벼락을 마졌다 호오
 penkai oa noisyeung hateni nouika pyerakeul machyetta hao
 lightning and thunder made but who thunderbolt has met says
 He says somebody was struck with lightning during the thunderstorm.
15. 일기가치워 우박이 쏘아지고 강물이 어렸소
 ilkeuika ch'ioe oupaki ssotachiko kang mourī eresso
 weather being cold hailstones pour out and river water was frozen
 During the cold weather there was a fall of hailstones and the river froze.
16. 바람 불고 눈이 오니까 얼음즈치러 못가오
 param poulko nouni onikka ereum cheuch'ire mot kao
 wind blow and snow having come ice to slide not go
 I could not go skating on account of the snow and the wind.

* Instrumental case.

EXERCISE 30.

1. **어름** **듯거** **우니** **빠질** **가** **넘네** **흔지** **마라**
ereum toutkeouni ppachilka nyemnye hachi mara
ice being thick falling anxiety to make avoid
Don't be afraid of falling, for the ice is thick.
2. **밤에** **비가** **와서** **따히** **대단** **이** **밋그럽다**
pamei pika oasye ttabi taitani mitkeurepta
in night rain having come ground exceedingly is slippery
Rain fell during the night, and the ground is very slippery.
3. **물** **가져** **오너** **라** **내** **세** **슈** **흔** **겟다**
moul kachye onera nai syei syou hakeitta
water brought come I wash hand will make
Bring me some water; I want to wash my hands.
4. **이** **물이** **정치** **안** **이** **니** **쏟아** **내** **여** **버려** **라**
i mouri chyengch'ianini ssota naiye paryera
this water clean not is poured taken out throw away
This water is not clean; throw it away.
5. **독** **에** **물** **은** **흐리** **고** **병** **에** **물** **은** **맑** **다**
tokei moureun heuriko pyengei moureun malkta
in jar as for water cloudy is in bottle as for water is clear
The water in the jar is dirty, but that in the bottle is clean.
6. **비누** **와** **슈건** **갓** **다** **노** **코** **통** **에** **더** **온** **물** **부** **어** **라**
pinou oa syouken katta nok'o t'ongei teon moul pouera
soap and towel gone place and in tub hot water pour
Get soap and a towel, and put hot water in the bath.
7. **내** **곤** **한** **니** **까** **오늘** **은** **일** **찍** **이** **누** **어** **자** **겟** **다**
nai konhanikka onareun ilcheuki nouechakeitta
I tired because as for to-day early will sleep
I am tired and will go to bed early to-day.
8. **방** **에** **자** **리** **펴** **고** **요** **뒤** **집** **어** **까** **라** **라**
pangei chari p'yeko yo touichipe kkarara
in room mat spread and mattress reversed spread
Spread the bed on the floor and turn the mattress over.

EXERCISE 30 (continued).

9. 자리 더러오니 새 것 밧고 아깔고니 불퍼라

chari tereoni sai ket patkoa kkalko nipoul p'yera
mat dirty new thing changed spread and blanket spread
The mat is dirty; get a new one and put a blanket over it.

10. 리일 일찍이 제워라 내 거동 참예하겠다

nai-il ilcheuki kkaiouera nai ketong ch'amyeihakeitta
to-morrow early awaken I royal procession will participate
Call me early to-morrow; I assist at the Royal Procession.

11. 동지 달 동지 날 나라님군 제스 훈다

tongchi tal tongchi nal naranimkoun chyeisa hanta
solstice moon solstice day king sacrifice makes
The King sacrifices on the occasion of the winter solstice.

12. 그사이민 간에 소동이 대단하였다 하오

keu sai min kanei sotongi taitan hayetta hao
that period people among disturbance exceedingly made says
He says that there was then much excitement among the people.

13. 었더케 알았소 편지 도보고소문도드렸소

ettek'ei arasso p'yenchi to poku semoun to teuressou
how knew letter also see and rumours also heard
How do you know? I had letters and I also heard rumours.

14. 민 간에 소동하는 말은 다 믿을 수 업소

min kanei sotonghanan mareun ta miteul sou epsou
people among disturbing speech all reliable means not is
Reports current among the people are never to be believed.

15. 관원이 잘 못 다스리니깐드로 민요 낫소

koanoueni chal mot tasinikkanteuro minyo nassou
official well not rule because revolution arose
The people rebelled on account of the oppression of the officials.

16. 거리에 구경 군이 얼마 몰녀 섰는지 모로

keriei koukyeng kouni elma mollye syennanchi moro
in street sight-seeing persons how many driven stand whether know not
I cannot tell how many spectators were collected in the street.

EXERCISE 31.

1. 물 안장 지은 후에 물 걸녀라
mal anchang chieun houei mal kellyera
horse saddle carry after horse walk
Lead the horse round after saddling.
2. 땀 흘렸으니 안장 아직 벗기지 마라
ttam heullyessini anchang achik petkichi mara
sweat flowed saddle as yet remove avoid
It is perspiring; don't take off the saddle yet.
3. 바람 쐬면 물 병 들기 쉽다
param ssoimyen mal pyeng tuelki souipta
wind if shoot horse sickness entering is easy
If the pony catch cold it will be sure to be ill.
4. 무거운 짐 소게 싣고 가벼운 짐 물게 시러라
moukeoun chim sokei sitko kapayaon chim malkei sirera
heavy load on bull load and light load on horse load
The heavy packages put on a bull, the light ones on a pony.
5. 오늘 길 떠나면 어디쯤 가서 머물겠소
onal kil ttenamyen etaicheum kasye memeuлкеisso
to-day road if depart whereabouts gone will stop
Where will you stop on the road if you start to-day?
6. 가다가 정훈 술 막 잇스면 자시오
kataka chyenghan syoul mak issamyen chachio
going when clean wine booth if be sleep
I will rest wherever I find a clean inn.
7. 짐 실은 물 몬져 보내고
chim sireun mal monchye ponaiko
pack loaded horse before send and
Send the pack ponies on ahead, and
8. 우리 두리 동행하여 뒤 따라간다
ouri touri tonghainghayе tui ttarakanta
we two accompany behind follow
We two will follow up together after.

EXERCISE 31 (continued).

9. 그 사람이 어제와서 오늘 가려 하오

keu sarami echekkeui oasye onal karyehao
that man yesterday came to-day is about to go
That man came yesterday and intends to leave to-day.

10. 었지 오늘은 나직 계워 여기 왔느냐

etchi onarcun nachai kyeioui yekeui oannanya
wherefore to-day noon exceeded here have come
How was it that you came when it was past noon to-day?

11. 아침에 바쁘고 이 때만 겨를이 있소

ach'amei patpouko i ttai man kyereuri isso
early busy and this time only leisure is
I was busy in the morning and only now found time.

12. 일 다 하고 저녁에 가면 었더 하오

il ta hako chyenyekui kamyen ette hao
work all make and in evening if go how make
How about going in the evening after finishing the work?

13. 오늘은 겨를 업스니 리일 와서 회계 하오

onareun kyereur epsani nai-il oasye hoikyei hao
as for to-day leisure is not to-morrow came accounts make
I have no time to-day; come to-morrow and settle accounts.

14. 너는 구경 가느냐 나는 다른디 출입하겠다

nenan koukyeng kananya nanan taran tai ch'youriphakeitta
as for you sight-seeing go as for me other place will saunter
Are you going for a walk? I am going somewhere else.

15. 내전년에식골갔다가 반년만에 올나왔소

nai chyen nyenei seuikol kattaka pan nyen manei olla oasso
I former year province gone half year period up came
Last year I went to the country but came back after six months.

16. 네 일 후에 나를 다시 보면 자세히 알겠느냐

nei il houei naral tasi pomyen chasyeihi alkeinnya
you day after me again if see distinctly will know
Will you be able to recognise me when you see me again?

EXERCISE 32.

1. 이 비 와 무명 이 도 혼가 보아라
 i poi oa moumyengi chyohunka poara
 this linen and cotton good whether look
 See whether this linen and cotton are good.
2. 이 무명은 가늘고 더 비는 굵다
 i moumyengeun kaneulko chye poinan koulkta
 this cotton fine and that linen coarse is
 This cotton is fine and that linen is coarse.
3. 이 모시 몇 잔가 재여 보아라
 i mosi myet chanka * chaiye poara
 this grasscloth how many feet being measured look
 How many feet does this grasscloth measure?
4. 그 사람을 나무 가리워 보지 못 한다
 keu saram-eul namou karioue pochi mot hata
 that man trees having hidden to see not make
 I could not see the man, he was hid by the trees.
5. 눈이 근시 하면 근시경을 쓰오
 nouni keunsi hamyen keunsi kyengeul sseuo
 eye short sight if make short sight spectacles use
 Use spectacles if you are short-sighted.
6. 패물 전에 가 안경을 사 오너라
 p'ai-moul chyenei ka ankyengeul sa onera
 jewel things shop go spectacles buy come
 Go to the jeweller's shop and buy spectacles.
7. 무엇이든지 도혼 거슬 사 오너라
 mouesitenchi chyohun kesal sa onera
 whatever good article buy come
 Buy whatever is good.
8. 더기 무삼 볼 일이오 여기 무어슬 좇소
 chykeui mousam pol irio yekeui mouesal ch'asso
 there what seeing work is here what seek
 What is there to see there? What are you looking for here?

* Chanka contracted for cha (foot) and inka (is it?).

EXERCISE 32 (continued).

9. 그 연고로 원통훈 빅성이 만타
 keu yenkoro ouent'oughan paiksyengi mant'a
 that reason murmuring people are many
 On that account there is much discontent among the people.
10. 관원이 잘 다스리면 빅성이 깃거 하여
 koanoueni chal tasarimyen paiksyengi kitke haye
 officials well if govern people pleased make
 If the officials rule well, the people are happy.
11. 관원이 잘 못 다스리면 빅성이 부딪기다
 koanoueni chal mot tasarimyen paiksyengi poutaitkita
 officials well not if rule people hurt
 If the officials don't rule properly, the people suffer injury.
12. 그 사이에 헤어진 빅성이 만타
 keu saiei heyechin paiksyengi mant'a
 that time separating people were many
 At that time many of the people fled away.
13. 관원이 죄 잇서 파직 하였소
 koanoueni choi issye p'achik hayesso
 officials fault having degraded have made
 The officials being in fault were degraded.
14. 가난한 사람이라도 부지런 하면 잘 지내다
 kananhan saramirato poucharen hamyen chal chinaita
 poor men is though active if make well pass
 The poor will be able to exist if they are industrious.
15. 게으른 사람은 맛당이 가난하오
 keieran saramoun mattangi kananhao
 idle men properly poor
 Idle people deserve to be poor.
16. 부지런이 하면 상급받고 게으르면 벌준다
 pouchareni hamyen syangkeup patko keieramyen pel chouanta
 actively if make reward receive and if lazy punishment give
 I reward the active and punish the lazy.

EXERCISE 33.

1. **내 집 지으려 하니 목썬 불너 의논 하여라**
 nai chip chieuryehani moksyoun poulle cuinonhayera
 I house am about to make carpenter call consult
 I am going to build a house; arrange with the carpenters.
2. **직목과 돌 다 예비하였으니 돈 먼저 주오**
 chaimok koa tol ta yeipihayessini ton monchye chouo
 materials and stone all prepared money before give
 I have all the materials and stones ready; advance me some money.
3. **모군 불너서 땅 깊게 파고 큰 돌 노하라**
 mokoun poulesye ttang kipkei p'ako k'eun tol nohara
 coolies having called earth deeply dig and big stone place
 Get coolies, dig the foundations well down, and put in big stones.
4. **밖의 담은 벽돌노싸고 안담은 흙으로싸라**
 patkeui tameun * pyektollo ssako an tameun heulkeuro ssara
 outside wall with brick build and inside wall with mud build
 Make the walls of brick, but use mud for the partitions.
5. **모군 일만 잘 하면 상급 받으리라**
 mokoun il man chal hamyen syangkeup pateurira
 coolie work only well if make reward will receive
 The coolies will only get a gratuity if they work well.
6. **오늘 만일 비 오면 담 싸지 마라**
 onal manil pi omyen tam ssachi mara
 to-day if rain come wall to build avoid
 Don't build the wall to-day if it should rain.
7. **일 잘 하였으니 모군 삭 주고 술 값 더 주오**
 il chal hayessini mokoun sak chouko syoul kap te chouo
 work well has made coolie wages give and wine price more give
 They have worked well; give the coolies their pay and a *pourboire*.
8. **히돋을때에 니려나 일을 일찍이 시작하여라**
 hai toteul ttaiei nirena ireul ilcheuki sichakhayera
 sun rising time rise work early begin
 Get up at sunrise and set about your work early.

* Oppositive case.

EXERCISE 33 (continued).

9. 그 기둥 좀 빗구르니 곧게 세워라

keu kitong chom pitkoureuni kotkei syeiuera
that pillar little slanting upright erect

Put that pillar up straight ; it is slanting.

10. 서까래와 다른지목을 다 곧게 하라

syekkarai oa tarau chaimokeul ta koteun kesaro * hayera
rafter and other materials all straight thing make

Put the rafters and all the other beams properly straight.

11. 개와장이 불너기와 단단이 니어라

kaioachyangi poulle kioa tantani niera
brickman call tile firmly connect

Call a bricklayer and roof the house properly.

12. 집옹 잘 못 나오면 비 식기 쉽다

chipong chal mot nieumyen pi saiki souipta
roof well not if connect rain leaking easy

If the roof is not properly put on it will leak.

13. 미장이 불너담에 면회 하여라

michyangi poulle tamei myenhoi hayera
plasterer call on wall lime make

Call the plasterer and plaster the walls.

14. 벽은 회와 흙을 섞거 발나라

pyekeun hoi oa heulkeul syekke paHara
partition lime and mud mix plaster

Plaster the wall with lime and mud mixed together.

15. 사벽 몇 바리 사다 가 우회 발나라

sapyek myet pari sata ka ouheui pallara
mortar several loads buy go above plaster

Get several loads of mortar and plaster it over.

16. 집이 도모지 몇 칸 이냐 헤여 보아라

chipi tomochi myet kan inya hyeiye poara
house altogether how many kan is count see

How many rooms are there? Count and see.

* Instrumental case.

EXERCISE 34.

1. 사랑에 손님이 드렛시니 불 좀 때여라

syarangei sonnimi teuressini poul chom ttaiyera
 in drawing-room guest have entered fire little light
 Light a fire in the drawing-room; guests have come.

2. 나무업스니가가에 보내여 훈뭇사오너라

namou epsani kakae ponaiye han mout sa o ne ra
 wood not is shop having sent one bun the have come
 There is no wood; send to the shop and buy a bundle.

3. 굴통 높게 쌓면 연기가 잘 나간다

koult'ong nopkei ssamyen yenkeuika chul na gan da
 chimney highly if build smoke well go out
 The chimney will draw well if you build it high.

4. 굴통 낮으면 연기 서린다

koult'ong nacheumyen yenkeui syerinda
 chimney if low smoke rivet (turns back)
 If the chimney is low it will fill the room with smoke.

5. 대장장이 와서 문 잠을쇠 박으라 하여라

taichyangyangi oasye moun chameulsoi pakeura hayera
 big workman came door lock to nail make
 Tell the blacksmith when he comes to fix the locks on the doors.

6. 도비장이 불너 방 다 도비 하여라

topaichyangi poulle pang ta topai hayera
 paper-hanger call room all paper-hanging make
 Call the paper-hanger and have the whole house papered.

7. 도회와 풀도 업스니 리일 두 가지 사와

chyohui oa p'oul to epsani nai-il tou kachi sa oa
 paper and batter also not is to-morrow two kinds buy come
 There is neither paper nor paste. Buy both to-morrow.

8. 먼저 낮은도회로 바르고 후에 다른도회발나

monchye nachan chyohuiro * pareuko houei taran chyohui palla
 first low paper smear and after other paper smear
 Use cheap paper for the first coat, and other paper for the second.

* Instrumental case.

EXERCISE 34 (continued).

9. **오늘 대감을 좀 뵈옵자 하고 왔소**
 onal taikameul choin poiopcha hako oasso
 to-day excellency little let us visit say and have come
 I have come to-day to pay my respects to Your Excellency.
10. **이 사이 일기가 차운디 년중여 평안하오**
 i sai ilkeuika ch'ioun-tai nyenhaye p'yenganhao
 this period weather cold time consecutive is well
 How have you been keeping during these cold days?
11. **예 나는 잘 잇소 마는 덕은 었더 하오**
 yei nanan chal isso manan taikoun ette hao
 yea as for me well is only as for sir how make
 Yes, I've been very well; but how are you, sir?
12. **오늘은 서리가 만히 와서 나지는 덥다**
 onareun syerika manhi oasye nachainan tepta
 as for to-day frost many having come as for noon is hot
 To-day there was a severe frost, but it was warm at noon.
13. **이러케 좃자 오기는 뜻 밖의 일이 오**
 irek'ei ch'acha okinan * tteut patkeui iri o
 thus visit coming thought outside work is
 Your calling in this way is more than I could expect.
14. **여보라 담배 붙쳐 오고 차 다려라**
 ye-pora tampai poutch'ye oko ch'a taryera
 look here tobacco join come and tea infuse
 Here! light his pipe and bring tea.
15. **쥬전저에 도흔 술 부어 데여라**
 chyouchyenchaei † chyohoun syoul poue teiyera
 kettle good wine pour heat
 Put good wine in the kettle and heat it.
16. **이 술은 다른 술 과 달나 독지안라**
 i syoureun * taran syoul koa talla tokchiant'a
 this wine other wine with differ poisonous not is
 This wine is different; it is not strong.

* Oppositive case.

† Locative case.

EXERCISE 35.

1. 거러 가면 다리 아프고 발 도 부러터
 kere kamyen tari apheuko pal to poureutt'e
 on foot if go leg sore and foot also blistered
 By going on foot your legs will be sore and your feet blistered.
2. 적은 신을 신으면 발이 쪼든다
 cheykeun sineul sineumyen pari chointa
 small shoes if shoe feet squeeze
 If you wear small shoes your feet will be sore.
3. 이 사람이 살지고 몸이 건장하다
 i sarami salchiko momi kenchiyangbata
 this man flesh carry and body strong
 This man is stout and strong.
4. 그 사람은 파리고 몸이 약하다
 keu saramoun p'arihako momi yakhata
 that man lean makes and body weak makes
 That man is lean and weak.
5. 몸에 오한 나고 번열하고 두 통 나고
 momei ohan nako penyelhako tou t'ong nako
 in body chill come out and feverish and head sore comes out and
 I am feeling chilly and feverish, and I have a headache.
6. 각통나고 온몸이 아프니 아마 학질인가 보다
 kak t'ong nako on momi apheuni ama hakchil inka pota
 foot sore comes out and whole body is sore possibly ague is probable I see
 My feet are sore and I ache all over; I think it is an attack of ague.
7. 이 아희 얼굴을 보니 역질 중이 되었다
 i aheui elkoreul poni yekchil chyongi hayetta
 this child face look small-pox heavy has made
 Look at that child's face; it has suffered severely from small-pox.
8. 아희가 우물에 빠져 죽을거슬 건져 내었다
 aheuika oumourei ppachye choukeul kesal kenchye naiyetta
 child in well having fallen about to die thing saved extricated
 A child fell into the well; it was pulled out and saved.

EXERCISE 35 (continued).

9. 아모 것 도 이상한 거시 업소
 amo ket to isyanghan kesi epso
 whatever thing also strange thing not is
 There is nothing strange whatever.
10. 새 소리 듣기 도라 나가 드러 보아라
 sai sorai teutki chyot'a naka teure poara
 bird sound hearing is good out go hear see
 The birds are singing prettily ; go and listen to them.
11. 남의 말 드르니 올에 시절이 잘 된다
 nameui mal teureni orei sichyeri chal tointa
 another's speech heard this year crops good become
 I hear there will be good crops this year.
12. 이 사이에 집 귀별 몇 번 드렸소
 i saiei chip keuipyel myet pen teureosso
 this period home news several times I have heard
 During this period I have heard several times from home.
13. 몬져 들은두번듯고 이 들은편지 아니 보았소
 monchye tareun tou pen teutko i tareun p'yenchi ani poasso
 former month two times hear and this month letter not I saw
 Last month I heard twice, but this month I received no letters.
14. 지금 무슨 말 드렸느냐 귀별 잇느냐
 chikeum mousam mal teurennanya keuipyel innanya
 now what speech have heard news is
 What news have you now heard? Any news?
15. 아모 말 도 못 드렸소 별 말 업소
 ano mal to mot teureosso pyel mal epso
 whatever speech also not have heard particular speech not is
 I have heard nothing whatever ; there is nothing special.
16. 그 소식 자세히 드렸소 거짓 말이 오
 keu syosik chasyeihi teureosso kechat mari o
 that news clearly have heard false speech is
 That news I heard distinctly , it is not true.

EXERCISE 36.

1. 내 아바님 병 드럿시니
 nai apanim pyeng teuressini
 my father sickness has entered
 My father is sick;
2. 얼는 가 의원 청하여 오너라
 elleun ka euioen ch'yenghaye onera
 quickly go doctor having invited come
 Go quickly and call the doctor.
3. 의원 되서 왔소 그러면 드려 오시리라
 euioen moisye oasso keuremyen teure osiraira
 doctor served has come if so entered come say
 I have brought the doctor; tell him to come in, then.
4. 의원 맥 보고 혀 바닥 도 보았소
 euioen maik poko hye patak to poasso
 doctor pulse see and tongue surface also saw
 The doctor felt his pulse and examined his tongue.
5. 의원 말 병 세가 대단 하다 하고
 euioen mal pyeng syeika taitan hata hako
 doctor speech sickness condition severely makes says
 The doctor states that his illness is quite serious.
6. 약 방문 써 주면서 하는 말이
 yak pangmoun sse chyoumyensye hanan mari
 medicine recipe written while giving saying speech
 When giving the prescription, he said:
7. 탕 약 도 쓰고 환 약 도 먹으시오
 t'ang yak to sseuko hoan yak to mekeusio
 boil medicine also use and pill medicine also eat please
 Please take the medicine, part in draught and part in pills.
8. 가로 약은 잘 때 더운 물에 섞 마시오
 karo yakeun chal ttai téon mourei t'asye masio
 flour medicine sleep time hot in water mixed drink
 Put this powder in water and take it at bedtime.

EXERCISES 36 (continued).

9. 병 중 중 기 는 중 중 더
 pyeng chyoung-hakinan * chyoung-hatai
 sickness heavy making heavy though make
 Although his sickness is serious,
10. 약 한 제 만 먹 으 면 낫 겠 다
 yak han chyei man mekeumyen natkeitta
 medicine one dose only if eat will recover
 He will recover if he only takes one dose of medicine.
11. 밥 먹 는 것 토 후 뱉 에 체 증 낫 소
 pap meknan ket t'ohan touiei ch'yeicheung nasso
 rice eating thing vomited after constipation recovered
 After vomiting his food, his constipation was relieved.
12. 오 늘 은 어 제 보 다 좀 난 듯 하 오
 onareun echei pota chom nan-teut-hao
 as for to-day yesterday compared little recovered likely makes
 To-day he appears somewhat better than he was yesterday.
13. 폐 경 과 간 경 에 병 이 다 들 고
 p'yeikyeng koa kankyengeit pyengi ta teulko
 lung and liver sickness all enter and
 His lung and his liver were affected, and.
14. 목 과 무 림 히 또 다 부 어 서 대 단 이 압 하
 mok koa moureuphi tto ta pouesye taitan apha
 neck and knee also all swollen severely sore
 He suffered severely from a swollen neck and knee.
15. 약 을 먹 고 땀 을 내 면 나 흘 러 이 니
 yakeul mekko ttameul naimyen naheul-t'e-i-ni †
 medicine eat and sweat if produce recovering position
 If you take medicine and begin to perspire, while recovering
16. 몸 을 덥 게 간 유 하 고 바 람 쏘 지 마 라
 momeul tepkei kansyuhako param ssoichi mara
 body hotly preserve and wind to shoot avoid
 Keep yourself warm and avoid catching cold.

* Oppositive case.

† Locative case.

‡ T'e-i-ni, from t'e (condition), i (nominative), and ni (which has the force of a semicolon).

EXERCISE 37.

1. 슈레 우회 여러 죄인을 시켰소
 syourei ouheui yere choiineul siressso
 cart above many prisoners loaded
 There are many prisoners sitting on the cart.
2. 그 중에 한 놈을 쇠 사슬로 결박 하였소
 ken chyoungai han nomeul soi saseullo kyelpak hayessso
 that among one person iron with chain bound have made
 One of them was bound with an iron chain.
3. 다른 죄인은 노호로 묶였소
 taran choiineun noheuro maiyessso
 other prisoners with rope tied
 The other prisoners were bound with ropes.
4. 고을 사림드리 도적들을 잡으라 갔소
 koeul saramteuri tochekeul chapeura kassso
 district men robbers to capture went
 The people in the district went out to apprehend the robbers.
5. 도적이 도망하여 잡지 못 하였소
 tosheki tomanghaye chapchi mot hayessso
 robbers having ran away to capture not make
 (But) the robbers ran away and they did not catch them.
6. 어제 밤에 여러 군수 말 타고 총 메고 와서
 echei pamei yere kounsa mal t'ako ch'ong meiko oasye
 yesterday at night several soldiers horse ride and gun carry and came
 Yesterday evening a number of soldiers came on horseback, armed with guns;
7. 그 도적들을 다 잡아다가 옥에 가두었소
 kon tochekeul ta chapataka okei katoa touessso
 those robbers all captured prison imprison placed
 They captured all the robbers and imprisoned them.
8. 불안당과 좀 도적놈을 함께 잡아 갔소
 peurantang koa chom tochek nomeui hamkkeui chapa kassso
 burglars and little robbers person altogether captured went
 They captured all the burglars and thieves.

EXERCISES 37 (continued).

9. 관원이 문죄후 후에 복이 만히 쳤소
 koanoueni mounchoihan houei polki manhi ch'yesso
 officials having investigated after thighs many flogged
 The authorities held an investigation and flogged them severely.
10. 피슈 놈은 매 맛고 목 베혀 죽이고
 koisyou nomeun mai matko mok paihye choukiko
 chief person whip meet and neck cut and kill
 The chief criminal was flogged and beheaded ;
11. 두 놈은 형벌 밧고 목 묶여 죽이다
 tou nomeun hyengpel patko mok maiye choukita
 two persons punishment receive and neck tied kill
 The other two were tortured and strangled.
12. 그 남은 칼 씌워 옥에 가도앗소
 keu namanan k'al sseuioue okei katoasso
 those remaining knife wear in gaol imprisoned
 The remainder were made to wear the cangue and put in prison.
13. 아모 송스라도 돈 만 잇스면 이기고
 amo songsa-rato ton man issamyen ikeuiko
 whatever lawsuit be money only if be gain but
 If you are rich you will win your lawsuit, but
14. 가난하고 형세 업스면 지기 쉽다
 kananhako hyengsyei epsamyen chiki souipta
 poor and influence if not have losing easy
 If you are poor and have no influence you will easily lose.
15. 가난한 사람은 항상 지고
 kananhahan saramoun hangsyang chiko
 poor as for man always loses but
 The poor man always loses, but
16. 부자사람은 항상 이기지 오예 그러하오
 pouchya saramoun hangsyang ikenichio yei keure hao
 rich as for man always win yea thus make
 The rich man always wins. Yes, that is so.

EXERCISE 38.

1. 이 낭반은 벼슬 높고 더 관원은 갈넷소
 i nyangpaneun pyesal nopko chye koanouencun kallyesso
 this gentleman rank is high and that official changed
 This man is of high rank; that officer was removed.

2. 전장에서 공을 세우고 큰 벼슬 하였소
 chyenchyangeisye* kongeul syeiouko k'eun pyesal hayesso
 battle-field merit established and great rank made
 He obtained distinction in the field and rose to high rank.

3. 그 장수는 군사를 잘 거느리지 못 하였소
 keu chyangsyounan kounsa chal kenarichi mot hao
 that general soldier well to lead not made
 That general could not lead his troops properly.

4. 싸호가가 덕병에게 크게 패하였소
 ssahotaka chyek-pyeng-euikae k'eukei p'aihayesso
 fought enemy soldier by largely defeated
 They were severely defeated in battle by the enemy.

5. 더 관원이 싸움에 패하여 파직 하였다
 chye koanoueni ssahomei p'aihayae p'achikhayetta
 that official in battle being defeated degrade from office
 That officer having been defeated in battle was degraded.

6. 나라가 나면 온 나라가 걱정 되오
 nalli namyen on narahi kekchyeng toio
 war if arise entire nation anxiety becomes
 If war breaks out the whole State is disturbed.

7. 나라가 태평하면 백성 편안하오
 narahi t'ai-p'yenghamyen paiksyeng p'yananhao
 kingdom if peaceful people happy
 If there is peace the people are happy.

8. 도적이 못 견디어 헤어져 도망하다
 tocheiki mot kyentaiye heyechye tomanghata
 thieves not enduring scattered fled
 The rebels fled, defeated, in every direction.

*Ablative case.

EXERCISE 38 (continued).

9. 도망하느 도적을 멀리 쫓차라
 tomanghanan tohekeul melli chchoch'ara
 flying thieves far off drive off
 Drive the retreating robbers far away.
10. 군사싸호는때대장과 비장익을 만히 썻소
 kounsa ssahonan ttai taichyang koa pichyang aireul manhi ssesso
 soldiers fighting time general and officers suffering many used
 During war the general and the officers suffer severely.
11. 덕병이 드러오거든 변방을 잘 지키오
 chyekpyengi teureoketeun pyenpangeul chal chikheui o
 enemy troops when enter frontier well guard
 When the enemy's troops approach, carefully defend your frontiers.
12. 덕병이 드러오기 전에 단단히 예비하여라
 chyekpyengi teureoki chyenei tantani yeipihayera
 enemy troops entry before strongly prepare
 Prepare well before the approach of the enemy's troops.
13. 예비아니하면 백번싸화도 이기지 못한다
 yeipi-ani-hamyen paik pen ssahoa to ikeuichi mot hanta
 prepare not if make hundred times fight though to conquer not make
 If no preparations are made, defeat will follow, however often you fight
14. 아마 여러 날 아니 되어 신관도 임하겠소
 ama yere nal ani toiye sinkoan toimhakeisso
 probable several days not becoming new officer will take up duty
 Probably before many days are over a new magistrate will arrive.
15. 신관을 잘 만나면 백성이 살뜻하오
 sinkoaneul chal mannamyen paiksyengi sal-tteut-ha o
 new official well if meet people live probably make
 If the new official is good, the people will have a chance of existing;
16. 탐하느 관원 만나면 백성이 도란에 든다
 t'amhanan koanouen mannamyen paiksyengi tot'anei teunta
 avaricious official if meet people oppression enter
 (But) if the official is avaricious, they will be oppressed.

EXERCISE 39.

1. 또 오리다 예 또 봅세다
 tto orita yei tto popsyeita
 also will come yes also let us see
 I will come again. Yes, good-bye.
2. 내 갔다가 얼빔 도라 오리다
 nai kattaka elp'it tora orita
 I having gone quickly back will come
 I will come back directly I get there.
3. 리일 가리잇가 아니 오늘 가오
 nai-il kariitka ani onal kao
 to-morrow will go no to-day go
 Shall I go to-morrow? No, go to-day.
4. 들마다 훈번식 왔다 가오
 tal mata han pen sik oatta kao
 moon each one time each came go
 I come and go once every month.
5. 훈번 가오리다 예 언제든지 오시오
 han pen kaorita yei encheitenchi osio
 one time will go yes whenever come
 I will call once. Yes, come when you like.
6. 갈 뜻 또 하고 안 갈 뜻 또 하고
 kal tteut tto hako an kal tteut tto hao
 go intention also make and not go intention also make
 I don't know whether to go or not.
7. 가거든 어루신에기 문안이나 하고
 kaketeun erousineikeui* mounan-ina hao
 if go father respects some make
 If you go, give my respects to your father.
8. 오르락 누리락 흥다가 떠러졌다
 orarak narirak hataka tterehyetta
 ascend descend making fell down
 It fell when floating up and down.

*Dative case.

EXERCISE 39 (continued).

9. 비 드러 왔단 말 업소
 pai teure oattan mar epso
 ship entered came speech not is
 There is no news of the ship's arrival.
10. 이 거 손 내 하 란 것 과 달 나
 i kesan nai haran ket koa talla
 this thing I said thing with different
 This is different from what I ordered.
11. 너 는 내 식 인 거 슬 다 하 였 는 나
 nenan nai sikin kesal ta hayeimanya
 as for you I ordered thing all have made
 Have you done all that I ordered you to do?
12. 너 왜 조 심 을 좀 더 아 니 하 였 는 나
 ne ouei chosimeul chom te ani hayennanya
 you why care little more not have made
 Why have you not been a little more careful?
13. 너 친 히 가 보 아 야 도 켜 는 나
 ne ch'inhi ka poaya chyok'einnanya
 you personally go having seen will be good
 Had you not better go yourself and see?
14. 지 금 은 거 를 업 다 고 리 일 오 마 고 하 더 라
 chikeumeun kyeral eptako * nai-il omako* hatera
 as for now leisure not is to-morrow will come says
 He says he has no time now, but will come to-morrow.
15. 나 를 청 하 였 시 디 볼 일 이 있 서 셔 못 갔 소
 naral ch'yenghayessitai pol iri issesye mot kasso
 me invited though seeing work being not gone
 I was invited, but had business and could not go.
16. 가 기 는 가 겠 시 디 오 늘 은 일 이 있 서 못 가 오
 kakinan kakeissitai onareun iri isse mot kao
 as for going though will go as for to-day work being not go
 I'll go some time, but I am busy to-day and can't go.

*Ko indicates close of quotation.

EXERCISE 40.

1. 부엌에 큰 솥과 작은 것들이 있스니
 pouekei k'eun sot koa chyekeun ket touri issani
 in kitchen large pot and small thing two are
 There are two pots in the kitchen, one large and one small.
2. 방 춥다 아궁에 불때고 화덕에 석탄을 놓아라
 pang ch'ipta akoungi poul ttaiko hoatekei syekt'an nohara
 room cold in flue fire burn and in stove coal put
 The room is cold; light the *kang* and put coal in the stove.
3. 칼과 숟가락이 있는가 보아라 저가 락만 있소
 k'al koa syoukarak ta innanka poara chyekarak man isso
 knife and spoon all are whether see fork only is
 See if all the knives and spoons are there. There are only forks.
4. 차관과 찻종과 술잔만히 있고
 ch'akoan koa ch'atchyong koa syoulchan manhi itko
 teapot and teacup and wineglass many are but
 There are many teapots, teacups, and wineglasses; but
5. 사발과 대접은 업스니 사와야 할 것이다
 sapal koa taichyepeun * epsani sa oaya hakeitta
 bowl and plates not are buy having come will make
 There are no bowls or plates. Better buy some, then.
6. 하인 불너 불 켜고 물 끓이고 차 다리라
 hain poulle poul p'ouiko moull kkeuriko ch'a tarira
 servant call fire burn and water boil and tea infuse
 Call my servant to light the fire, boil some water, and make tea.
7. 자리 조반은 가져 오고 점심은 늦게 지어라
 chari chopaneun kachye oko chyemsimeun neutkei chiera
 mat breakfast bring come and as for tiffin late make
 Bring my early breakfast, but make my tiffin later.
8. 저녁은 국 끓이고 생선과 소고기 구어 오너라
 chyenyekun kouk kkeuriko saingsyen koa sokoki koue onera
 as for evening soup boil and fish and ox flesh roast come
 For dinner make some soup and roast some fish and beef.

* Oppositive case.

EXERCISE 40 (continued).

9. 손님 하나 오겠시니 음식 착실 이예 비 하 여 라
 osnnim hana okeissini eumsik ch'yaksiri yeipihayera
 guest one will come food carefully prepare
 I have a guest coming, so prepare a good dinner.
10. 었던 낭반이 보교 타고 와서대 인뵈옵자 하오
 etten nyangpani pokyo t'ako oasye tai-in poiopcha hao
 some gentleman chair ride and came great man let us see says
 A gentleman has come in a chair and wants to see you, sir.
11. 내 당신을 어제 브터 얼마를 기다린지 모로
 nai tangsineul echei peu'te elmareul* kitarinchi moro
 I sir yesterday from how much to wait not know
 Since yesterday I have been looking for you ever so much.
12. 왔겠지 마는 급훈 일노대 궐 드러 갔다 왔소
 oatkeitchi manan keuphan illo taikouel teurekatta oasso
 was coming yet urgent work palace entered came
 I was coming, but went to the Palace on urgent business.
13. 올줄 알고 변변치 못하 음식 을 예비 하엿소
 olchoul alko pyenpyench'i-mot-han eumsikeul yeipihayesso
 coming know and good not make food prepared
 I knew you were coming, and prepared a small repast.
14. 디접을 이러케 과히 하시니 마음 에 불안 하오
 taichyepeul irek'ei koahi hasini maamei pouranhao
 welcome thus excessive make in mind uneasy
 You have been so hospitable, I do not know how to thank you.
15. 대감언제든지 거를 잇스면 내 초자가 오리다
 taikam encheitenchi kyeral issamyen nai ch'acha kaorita
 excellency whenever leisure if be I seek will go
 I will call on Your Excellency whenever you have leisure.
16. 흥상별노 일이 업스니 아무 때 라 도 오시 오
 hangsyang pyello iri epsani amo ttai-rato osio
 always particularly work not is any time though come please
 I never have anything special to do; come at any time, please.

* Accusative case.

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